

STUDIES IN ORIGIN AND DEVELOPMENT OF YOGA

FROM VEDIC TIMES, IN INDIA AND ABROAD,
WITH TEXTS AND TRANSLATIONS OF
PĀTANJALA YOGASŪTRA
AND
HAṬHAYOGA-PRADĪPIKĀ

SURES CHANDRA BANERJI

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STUDIES IN ORIGIN AND DEVELOPMENT OF YOGA

PREFACE

A threefold motive prompted the author to undertake this work. First, to have a first-hand idea of ancient Indian *Yoga* by the direct study of the Sanskrit texts. Second, to remove misconceptions about *Āsana*, *Prāṇāyāma*, etc. from the minds of some of the trainers and trainees in yogic exercises and yogic therapy. It is reported (*The Telegraph*, a Calcutta daily, dated 10.9.90) that some Christians in Toccoa, Georgia, branded *Yoga* as 'devil worship'. On this ground, a Government-sponsored *Yoga* class in Toccoa is reported to have been cancelled. As Radhakrishnan says, there is a "popular confusion of the *Yoga* system with some of the repulsive practices of the Tantra cult and later adaptations of Patañjali's *Yoga* by fanatical mendicants." (*Indian Philosophy*, II, p. 372).

Some people, led by a purely mercenary motive, run *Yoga* centres. They do not go deep into the original sources, and, therefore, are apt to misguide the neophytes. The *Hatthayoga-pradīpikā* states (II. 17) that *Prāṇāyāma*, wrongly practised, may cause painful diseases like asthma, hiccup, etc. According to the *Vāyupurāṇa* (xi. 37-60), yogic practices by the ignorant result in dullness, deafness, blindness, loss of memory, premature senility and other diseases. The translator of the Adyar Library edition (1972, reprinted 1973) of the *Hatthayoga-pradīpikā* notes (in translation, p. 8) perhaps from his own experience, that a mistake in *Hatthayoga* may end in insanity, even death.

Thirdly, this work aims at taking stock of the studies in, and practice of, *Yoga* in India and abroad at present.

Yoga has been very popular not only in the land of its origin, but also in foreign countries, eastern and western, as will be evident from the section of this book, entitled 'Yoga and Foreign Countries'.

The tremendous popularity of *Yoga* has prompted the author of the present work to present the principal texts, in original of both

Rājayoga and *Haṭhayoga*. As far as we know, there is no single work containing both these texts. As the *Haṭhayoga-pradīpikā* states (II. 76), perfection in *Rājayoga* is not possible without *Haṭhayoga* nor can the latter be perfected without the former. Thus, the two are complementary to each other.

With the foreign readers in view, we have given the Romanised versions of the texts of both *Pātañjala-Sūtra* and *Haṭhayoga-pradīpikā*. English translation, with notes, has been given. The texts are, at places, too difficult to understand without explanatory notes. We have added such notes mainly based on the *Vyāsa-bhāṣya*, occasionally adverting to other commentaries. We have avoided hair-splitting niceties and prolixity which are apt to confuse the general reader. Besides the major works, mentioned above, there are some short tracts or manuals of *Yoga*. We have given an outline of the contents of these compendiums which appear to be short useful guide-books.

Besides the *Yoga* practioners, there are scholars of *Yoga*. Keeping their needs in view, we have dealt with the origin and development of *Yoga* since the earliest times. We have also dwelt on the relation between *Yoga* and other systems of thoughts in India. A comparative idea of *Yoga* and western psychology has been given.

In several appendices, we have separately dealt with, in some detail, the *Āsanās*, *Prāṇāyāmas*, *Mudrās* and meditation for ready reference, keeping in view the needs of the practitioners of *Yoga*.

We have given, a word-index to the *Yogasūtra*. In a Glossary, which is fairly exhaustive, we have noted the meanings of difficult words and technical terms. The Bibliography contains information about both text-editions and studies.

The labour of the author, spread over a long time, will be rewarded if the work goes some way in presenting *Rājayoga* and *Haṭhayoga* in their proper perspectives, and in dispelling wrong notions about them.

It is hoped that a careful study of the work will show the reader the way of preparing the mind for getting peace and tranquillity of mind on a permanent basis, and will convince him of the utter

futility of Cinema, the media like TV etc., and the most pernicious alcoholism and drug-addiction in generating genuine and lasting inner calm which is a healing balm to the mind lacerated by the travails and turmoil of modern life ; these provide only a temporary escape, and that also at a heavy cost in the form of strain to eyesight, and damage to the internal organs.

The author is extremely grateful to his wife, Sm. Ramala Devi and his two daughters, Chhanda and Sarmila, for helping him in various ways to make his long-cherished dream a reality. By undertaking to publish this work, Sri Sankar Bhattacharya, owner of Punthi Pustak, has again demonstrated his genuine love for indology.

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X'Mas, 1995.

S. C. Banerji

Other works of Author :

A Brief History of Tantra Literature,
Tantra in Bengal,
A Companion to Sanskrit Literature,
Studies in the Mahāpurāṇas,
Indian Society in the Mahābhārata,
Kālidāsa Apocrypha,
Kālidāsa-kośa,
Saduktikarṇāmṛta (cr. ed.),
Flora and Fauna in Sanskrit Literature,
Folklore in Ancient and Medieval India,
The Castaway of Indian Society,
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Mana eva manuṣyāṇāṃ kāraṇaṃ bandha-mokṣayoḥ
(Mind alone is the cause of men's bondage and liberation)

Śarīram ādyaṃ khalu dharma-sādhanaṃ
[Body, indeed, is the first means for (the practice of) religion.]

“There (in India) the *Yogi*, not the warrior, was known as *Vīra*.” —Zimmer. (*The Art of Indian Asia*, I. p. 26).

“What is needed is synthesis of the best of Eastern and Western Psychology.”

J. Mumford

“My plea is then that *Yoga*, as followed in the east, is a practical method of mind development, quite as practical as analytical therapy, and far more practical and closely related to real life than the average university course.”

G. Coster

Introduction

YOGA—NATURE AND CLASSIFICATION :

The term 'Yoga', which is multivalent and derived from root *Yuj*¹, generally means union. In Sanskrit literature, it has been used in a variety of senses. For example, the *Bhagavadgītā* uses it (ii. 48) to mean sole desire for Supreme Divinity (*parameśvaraika-paratā-Śrīdharaśvāmin*). In ii. 50 of the same treatise, *Yoga* denotes skill in work (*Karmasu kauśalam*). In IV. 1, 2, 3 *Yoga* means *Karmayoga* (desireless action) and *Jñānayoga* (acquisition of true knowledge). In VI. 16, 17, the term means *Samādhi* in which the mind is united with *Ātman*. In VI. 23, *Yoga* means a state of mind which, having realised the Supreme Being, is not disturbed even by great suffering. In ii. 48 and vi. 33, 36, *Yoga* means *śamatva* or equanimity i.e. indifference to pleasure and pain.

In ix. 22, as also in some other works, *Yoga* means the acquisition of what has been gained (*alabdhasya lābhaḥ*). In ix. 5, x. 7, xi. 8, the *Yoga* of the Lord is characterised as His miraculous power (*vibhūti*).

In arithmetic, *Yoga* means addition. In astronomy, it means conjunction, lucky conjunction and conjunction foreboding danger, etc., a combination of stars, name of a particular astronomical division of time (27 such *Yogas*) are usually enumerated ; e.g. *Amṛtasiddhi*, *Vyatipāta*, etc.

In the Upaniṣads, *Yoga* generally means union ; union of the *jīvātman* with *Paramātman*. But, the idea of union is expressed in the *Muṇḍaka Upaniṣad* by the word *Sāmya* and not *Yoga*.

In the *Ys.*, *Yoga* does not mean union, but only effort. Rather, as Bhoja holds, this term means *viyoga* or separation of the *Puruṣa* from *Prakṛti*.

Patañjali, in his *Ys.* (i. 2) defines *Yoga* as *cittavṛttinirodha* (suppression of mental functions). Radhakrishnan rightly says

(*Indian Philosophy*, p. II, 337) that by *Yoga* Patañjali means effort, not union.

The *Devala-smṛti* says—*Viśayebhyo nivartyābhipretérthe manasó-vasthāpanam Yogaḥ*. *Yoga* means fixing the mind on the desired object (withdrawing it from the objects of sense According to the *Dakṣa-smṛti* (vii. 15), *mukhya yoga* (principal *Yoga*) is as follows :

*vṛttihīnam manah kṛtvā kṣetrajñāḥ paramātmāni /
ekākṛtya vimucyate yogóyam mukhya ucyate //*

One who is aware of the soul, having turned the mind, which is rendered devoid of functions, solely to the Supreme Soul, is liberated ; this is called principal *Yoga*.

The *Viṣṇupurāṇa* (vi. 7.31) defines *Yoga*—

*ātma-prayatna-sāpekṣā viśiṣṭā yā manógatīḥ /
tasyā brahmaṇi samyogo yoga ityabhidhiyate //*

The connection of that special course of the mind, which depends upon one's own effort, with Brahman is called *Yoga*.

All the above definitions of *Yoga* have been quoted by Aparārka on the *Yājñavalkyasmṛti* (iii. 109) and in La'ṣmīdhara's *Kṛtya-kalpataru* (*Mokṣa*), p. 165. Aparārka defines *Yoga* as

*jīva-paramātmān-or-abhedajñānam viśayāntarā-sambhinnaṁ
yogaḥ*.

Yoga means the cognition of the identity of the individual soul with the Supreme Soul, which (cognition) is not distracted by any other matter.

Thomas says (*Hist. of Bud. Thought*, p. 43, note 2) that the primary denotation of *Yoga* is discipline, and the secondary meaning is 'union' as the result of *Yoga*. Edgerton also holds the same view (*AJP*, XLV, pp. 1ff.). Carpentier has tried to show that, in the *Mahābhārata* and even in later treatises, *Yoga* does not mean 'Union' (*ZDMG*, LXV, pp. 846f.).

Yoga is broadly divided as *Rājayoga*² (*yoga par excellence*) and *Haṭhayoga*³. The former is concerned mainly with the mind, and deals with various processes for controlling and calming it. The latter is a particular mode of *Yoga*, so called as it is very difficult to practise. It is concerned mainly with the body, and deals with

various means of keeping it fit. The term *haṭha* is a combination of *Ha* (*Prāṇa*) and *Ṭha* (*Apāna*). Their *Yoga* or union, called *Haṭha-yoga*, is effected by *Prāṇāyāma* (q.v.)

Besides the above, several other prominent kinds of *Yoga* are mentioned by later writers, e.g.

Mantra-yoga, *Laya-yoga*, *Tantra-yoga*, etc.⁴ Besides these, *Samādhi* (q.v.), *Unmani* (q.v.), *Manonmani* (q.v.), *Amaratva* (immortality), *Tattva* (truth), *Śūnyāśūnya* (void, yet non-void), *Paramapada* (the highest or supreme state), *Amanaska* (mindlessness, i.e. transcending mind), *Advaita* (non-duality), *Nirālamba* (without support), *Nirañjana* (devoid of impurity), *Jīvanmukti* (liberation in life), *Sahaja* (q.v.) and *Turya* (q.v.) are all synonymous with *Rājayoga* (vide *Haṭhayoga-pradīpikā*, IV. 3, 4).

All the various types of *Yoga* are rooted in the common source of *Pātāñjala Yoga*, but each lays stress on a particular aspect of discipline.

Besides *Rājayoga* and *Haṭhayoga*, Srī Aurobindo mentions *Jñānayoga*, *Karmayoga* and *Bhaktiyoga*.

The four stages of *Yoga*, in later literature, are called *Ārambha*, *Ghaṭa*, *Paricaya* and *Niṣpatti*⁵.

In another way, *Yoga* is classified⁶ as *Samprajñāta* and *Asamprajñāta*. The former is fourfold according to the different objects of contemplation ; viz. *Savitarka*, *Savicāra*, *Sānanda* and *Sāsmīta*.

Yoga has been defined as *Cittavṛtti-nirodha*. *Cittabhūmi* or mental life is constituted by the qualities of *Sattva*, *Rajas* and *Tamas*. Its different conditions depend on the different degrees in which the above qualities are present and operative in it. These conditions are called *Kṣipta* (restless), *Mūḍha* (torpid), *Vikṣipta* (distracted), *Ekāgra* (concentrated) and *Niruddha* (restrained). The first three are not at all suitable for *yoga*. The last two are conducive to *yoga*. In the *Ekāgra* condition, *citta* is free from impurity of *Rajas*, and *Sattva* is perfectly manifested. It marks the beginning of protracted concentration of *citta* on any object so that its true nature is revealed. It paves the way for the cessation of all

mental modifications. In this condition, *citta* continues to think or meditate on some object. So, even in it the mental processes are not totally arrested. It is in *Niruddha* level that there is complete cessation of all mental functions including *Ekāgratā*. In this condition, the succession of mental states and processes are fully checked and *citta* is left in its pristine, unmodified state of calmness and tranquillity. The *Ekāgra* state, when permanently established, is called *Samprajñāta yoga*, also known as *Samprajñāta Samādhi* or *Samāpatti*. The state of *Niruddha* is called *Asamprajñāta Yoga* or *Asamprajñāta Samādhi*. Both the above kinds of *Samādhi* are known by the common name of *Samādhi-yoga*.

From different sources, we learn of the following prominent types of *Yoga*.

(1) *Rājayoga* of *Patañjali-Yoga* par excellence, which contains much of the teachings of the other systems. It aims at the realisation of the true nature of *Puruṣa* (the finite spirit as per pure consciousness) as absolutely distinct from *Prakṛti*.

(2) *Hāṭhayoga*—It is regarded as preparatory for the practice of *Rājayoga*. Apart from this, its aim is the acquisition of some supernatural powers.

(3) *Mantra-Yoga*—It takes recourse to sacred texts and syllables. Thus, it belongs to the domain of magic. It is *Yoga* of the act of repetition. This *Yoga*, however, does not teach the mechanical recital of *mantras*. These must be preceded by earnest solicitude for the attainment of the goal and clear knowledge about the meaning of *mantras*. The practice is closely connected with *Bhaktiyoga*; as, for example, it is found in the *Gopālatāpani Upaniṣad* and *Kṛṣṇa Upaniṣad*. The *Japa* of fixed *mantras* is a special feature of this *Yoga*. The most powerful *Kṛṣṇa-mantra* is *Klīm Kṛṣṇāya Govindāya Gopivallabhāya Svāhā*. Some other well-known *mantras* are :

Om Maṇipadme Hum
 Namaḥ Śivāya Namaḥ Om
 Om Tatsat Om

In this connection, it should be noted that *Om*, called *Pranava*, plays an important role in Yoga, particularly in *Mantrayoga*. The YS. I. 27, 28 stresses its importance. In correctly pronouncing *Om*, which is constituted by *A* + *U* + *M*, one has to pronounce *A* from throat, *U* from middle of the mouth and *M* from the lips.

In this *Yoga*, one has to repeat a name or a sentence or a verse again and again till, at last, the speaker and the words repeated become one in perfect concentration. The usual practice is to use the *mantra* as a preliminary to some other form of *Yoga*. For example, the devotee of *Śiva* will repeat His name so long as *Samādhi* is not attained. The *Śāṇḍilya Upaniṣad* may be taken as a work on *Mantrayoga*. The *Śivasamhitā* (ch. 5) deals with the importance of *Mantra* in the practice of *Yoga*.

Different results are stated to accrue from the specified number of times for which the *Mantra* is repeated. For example, by the repetition of the *Mantra* for eighteen lac times, one can rise bodily from the ground, and remain suspended in the air; after a hundred lacs the *Yogin* is absorbed in *Parabrahman*. Thus, in this *Yoga*, the aim of *Samādhi* is the union of the identity of the finite and the Supreme Spirit.

(4) LAYAYOGA

It is the *Yoga* of absorption (*laya*) of mind. In it also *Samādhi* has the final aim of the realisation of the identity of the finite with the Supreme Spirit.

(5) TANTRAYOGA

See the section, entitled 'Yoga and Tantra'.

(6) KARMAYOGA

Yoga of disinterested *karman* (*niṣkāma-karman*); union through work.

Svāmi Vivekānanda gives a good example of a *Karmayogin*. "He goes through the streets of a big city with all their traffic, and

his mind is as calm as if he were in a cave, where not a sound would reach him ; and he is intensely working all the time”.

Karmayoga, p. 17.

Flagg, in his *Yoga of Transformation*, p. 196, quotes a convincing example of *Karmayoga* from Chuang-Tzu.

(7) JÑĀNAYOGA

Yoga of right knowledge ; union through knowledge. It begins with the study of the ephemeral worldly wisdom, and ends with the permanent wisdom of the *Ātman*. It has three successive stages, viz.

- (i) *Viveka*—discrimination between the real and the unreal.
- (ii) *Vairāgya*—indifference towards worldly knowledge, joy and sorrow.
- (iii) *Mukti*—liberation or union with *Ātman*.

It is highly extolled in the *Bhagavadgītā*, ch. IV.⁷ Solomon characterises wisdom as the breath of the power of God.

(*Wisdom of Solomon*, ch. VII, pp. 22, 24, 25). The Buddha was a *Jñānayogin*.

The advocates of this *Yoga* hold that the troubles of life are due to human imperfections which again are the result of *Avidyā* or ignorance. So, removal of ignorance is what should be aimed at. Everything is one, and it can be known ; knowing is only by being.

Śaṅkarācārya distinguishes between *dharma-jijñāsā* and *brahma-jijñāsā*. For the latter are necessary thought and more thought (*vicāra*) and *viveka* or discrimination between the eternal (*nitya*) and non-eternal (*anitya*). His emphasis on thought is clear in his *Aparokṣānubhūti*. Knowledge is to be preceded by reflection. The subjects of enquiry are—who am I⁸, how is this world produced, who made it, what is its material ? For this *Yoga*, he prescribed *Sādhana-catustaya*, viz. *Viveka*, *Vairāgya*, *Śatsampatti*, and *Mumukṣutva* (state of longing for liberation). *Śatsampatti* (six acquisitions or successes) comprises *Śama* (calmness of mind), *Dama* (control of senses), *Uparati* (eradication of hankering after possessions), *Śraddhā* (faith in oneself and others, sincerity), *Samādhāna*

(steadiness, with all forces gathered together and turned to the definite purpose in hand), *Titikṣā* (patience, stamina). The calm strength, produced by these, is necessary for *Yoga* to which excitement or fuss in adverse. The mind and the body, though active, will be calm.

Patañjali's *Tapas* (YS. II. 1, 32) corresponds to Kṛṣṇa's *Prāṇipāta* (*Gītā* IV. 34) and Śaṅkara's *Viveka*. Patañjali's *Svādhyāya* (YS. II. 1, 32) corresponds to Kṛṣṇa's *Paripraśna* (*Gītā* IV. 34) and Śaṅkara's *Vairāgya*. Patañjali's *Īśvara-praṇidhāna* (YS. I. 23, II. 1, 32) corresponds to Kṛṣṇa's *Sevā* (*Gītā* IV. 34) and Śaṅkara's *Śatsampatti*.

After the preliminary training, the aspirant will be ready for two things, viz. (1) perception of the doctrine of *Māyā* ; (2) direct vision of the Self.

Māyā has two functions, viz. *Vikṣepa* (distraction) and *Āvaraṇa* (covering, veil). To overcome *Māyā* one must get over the delusion that he is the body ; he must realise that he is consciousness assuming the body. He must perceive that he is not the powers of consciousness, but simply the user of them. Then he will be his true self (*Ānanda*) which is the essence of our pure being. The best way to the attainment of reality is (1) to realise the infinite possibilities of every finite experience and (2) not to mix oneself with the objects of his experience.

To Śaṅkara meditation is not only thought about things as objects. First, the aspirant should think—I am not it (i.e. the personality, physical and psychological, composed of body, personal emotions and fixed ideas). Second, he should reflect—I am not you (i.e. the collection of thoughts, powers of consciousness, what one uses, not what one is). Third, he should reflect—I am I, i.e. I can use these powers of consciousness at will.

All happiness lies in life beyond limited consciousness, and is experienced when activity is forgotten.

Speaking generally, the training of a *Yogin*, of the Advaita Vedānta persuasion, passes through three successive stages, viz.

(1) *Śravaṇa*—Listening. In ancient times, disciples had to listen to their preceptors explaining the suitable scriptures. At present, it includes extensive and intensive study of the Upaniṣadic doctrines and texts, including non-dualism.

(2) *Manana*—Reflection on and analysis of what has been learnt. This leads to the realisation that the truth lies beyond the phenomenal world and the common human experiences.

(3) *Nididhyāsana*—Constant and profound meditation. As a result, the *Yogin's* intuitional and spiritual vision is developed ; this leads him to the ultimate goal.

(8) BHAKTIYOGA

Yoga of unstinted *bhakti* or devotion in which the *Yogin's* life is a round of *bhakti* in all his activities directed towards the Supreme One. The *Yogin* of this class usually devotes himself to his chosen deity to whose honour and glory every action of his is directed. Svāmī Vivekānanda says, "he has not to suppress any single one of his emotions ; he only strives to intensify them and direct them to God.

According to the *Nāradasūtra*, *bhakti* is easier than other methods ; it is self-evident, does not depend on other truths and is of the nature of peace and Supreme bliss. (*Nāradasūtra* translated by T. Sturdy). By resorting to *bhakti*, one is stated to become perfect and contented ; he desires nothing, has no sorrow, nor joy—he does not hate ; and makes no effort. He rejoices in the *Ātman*.

In describing the *Bhaktiyogin*, Svāmī Vivekānanda goes on to say—"he alone sees no distinctions. The mighty ocean of love has entered into him, and he sees in man, animals and plants or the sun, moon and the stars, but beholds his Beloved everywhere and in everything".

The following verses of the *Gītā* epitomise the life, activities and attitude of one who adopts the path of *bhakti*.

manmanā bhava madbhakto madyājī māṇ namaskuru /
māmevai-śyasi yuktvai-vamā-tmānaṁ matparāyaṇaḥ //

(IX. 34)

“On Me fix thy mind ; to Me be devoted ; worship Me ; revere Me ; thus having disciplined thyself, with Me as thy goal, to Me shalt thou come”
(Radhakrishnan)

*sarvadharmān parityajya māmekaṃ śaraṇaṃ vraja /
ahaṃ tvā sarvāpāpebhyo mokṣayiṣyāmi mā śucaḥ //*

(XVIII. 66)

“Abandoning all duties, come to Me alone for shelter. Be not grieved, for I shall release thee from all evils” (Radhakrishnan)

“*Bhaktiyoga* has two stages, one preparatory and the other devotional”.

It is interesting to note that *Bhaktiyoga* has considerable similarity with Sufism, and agrees with Western Magic and devotional Mysticism more closely than any other *Yoga*. Fuller is, perhaps, right in observing as follows :

“It (*Bhaktiyoga*) very closely resembles, even in detail, the Operation of Abramelin, in which the aspirant, having thoroughly prepared himself, devotes himself to the invocation of his Holy Guardian Angel”. (*Yoga—a study etc.*, 1988, p. 44, f.n. 1).

Christ Himself was a *Bhaktiyogin*.

In Bengal Vaiṣṇavism, *Bhakti* has been classified in different ways. According to source and nature, it can be

(a) *Āropasiddhā*—in the absence of natural *bhakti*, this *bhakti* that arises from the rites performed in honour of God.

(b) *Samgasiddhā*—that which results from association with the pious people.

(c) *Svarūpasiddhā*—it arises spontaneously in the *Bhakta* ; e.g. *Bhakti* of Prahlāda.

Again, *Bhakti* may be

(i) *Vaidhī*—caused by the *Vidhi* (injunction) laid down in scriptures. Different conditions or stages of it are *śaraṇāpatti* (considering God as the sole refuge), *guru-sevā* (service of the preceptor), *śravaṇa* (hearing about the glory of God), *śmarana*

(remembering God), *padasevā* (shampooing the feet), *kīrtana* (proclaiming), *arcana* (worship), *Vandana* (salutation), *dāśya* (servile attitude), *śakhyā* (friendliness), *ātma-nivedana* (self-surrender).

(ii) *Rāgātmikā*—of which the essence is *Rāga* (attachment, love).

(iii) *Rāgānugā*—that which follows or imitates *Rāgātmikā bhakti*.

ASPARŚA-YOGA

The word *asparśa* means want or lack of *sparśa* (touch). Brahman, being acosmic, is traditionally described 'via negativa' through certain terms one of which is *asparśa* (beyond touch or contact).

The term *asparśa* came to indicate a person intent on the highest *Samādhi* which is true and complete detachment, the condition of liberation in which the *Yogin* is *asparśa* or unattached to the phenomenal world and the unrelated world, i.e. the one never touching the non-dual Self.

As qualifying *Yoga*, it means that *Yoga* which is devoid of *sparśa* or relationship with anything at any time ; hence it is of the very nature of *Brahman*. To one, who knows Brahman, this *Yoga* is known to be free from all relationships⁹. The term *sparśa* is used by Gauḍapāda, in his *Māṇḍūkya-kārikā* (IV. 41), to denote the contact of mind with external objects through sense-organs. We may refer to the use of *sparśa* in this sense in the term *mātrā-sparśa* in the *Bhagavadgītā*, II. 14 which is quoted below :

mātrā-sparśāstu kaunteya śitoṣṇa-sukha-duḥkha-dāḥ /

āgamāpyāyino'nityās-tāms-titikṣasva bhārata //

Asparśa-yoga requires one to overcome or to be indifferent to the kind of *sparśa* referred to in the above verse ; that condition is *Samādhi* which is to be attained by *Yogic* exercises. This is explicitly stated in the following verse of the *Gītā* :

bāhya-sparśeṣva-saktātmā vindatyā-tmani yat sukham /
sa brahmayoga yukṭātmā sukhama-kṣayama-śnute //

The suffering, caused by *sparśa*, is spoken of in the verse quoted below :

ye hi saṁsparśajā bhogā duḥkha-yonaya eva te |
ādyantavantah kaunteya na teṣu ramate budhaḥ ||

V. 22

The under-noted verse deserves attention in this connection :

tṛṇaṁ vidyād duḥkha-saṁyoga-viyogaṁ yoga-saṁjñitam |
sa niścayena yuktavyo yogó nirvinna-cetasā ||

VI. 23

In the above verse, *Yoga* is defined as the state of dissociation from connection with pain. This pain is, indeed, one arising from contact (*sparśa*) of the senses with the diverse objects of the universe.

The expression *Asparśa Yoga* has a twofold import, one philosophical and the other religious. In the philosophical aspect, it implies the realisation of non-duality or of *Turiya* i.e. *Brahman* ; hence it is called 'Yoga of the non-dual'. In the nature of *Brahman*, there is no semblance of *sparśa* as is clearly stated by Gauḍapāda in the *Māṇḍūkya-kārikā*, IV. 26-28, 72. Thus, *asparśa* refers straight away to the highest reality, the absolute *Brahman* ; it is confirmed by Śaṅkara on the *Māṇḍūkya-kārikā*, as already referred to. In the religious aspect, it means discipline, method or way by which the *Yogin* reaches the condition of being merged in the Ultimate Reality. The idea of *asparśa-yoga* occurs also in the *Māṇḍūkya-kārikā* III. 39. That the idea of *asparśa yoga* was not a innovation or coinage of Gauḍapāda is attested by Śaṅkara who states (in comm. on *Māṇḍūkya-kārikā*, III. 39) that it is familiar in the Upaniṣads. Under *Māṇḍūkya-kārikā* IV. 2, Śaṅkara avers that this idea, in the self-same terminology, is well known to those who know *Brahman*. The term *asparśa* occurs also in *Māṇḍūkya-kārikā* III. 45, IV. 32, 79, 84, 96, 97.

Let us advert to some of Gauḍapāda's remarks relating to *asparśa-yoga*.

III. The *Yoga*, which is usually referred to as devoid of touch with anything is difficult to comprehend by any *Yogin*. Those *Yogins*, who think of fear where there is no fear, are afraid of it.

IV. 2 I make obeisance to that *Yoga* which is well-known as free from relationships (*asparśa*), delightful to all, salutary, free from dispute, non-contradictory, and set forth in the scriptures.

IV. 26 Consciousness (*citta*) has no contact (*na sprśati*) with objects.

IV. 27 Consciousness never comes in contact with external objects in any of the three states (viz. *Jāgrata* or waking, *Svapna* or dream and *Suṣupti* or deep sleep).

IV 84 He, who visualises the Lord as untouched by those (i.e. passions hiding the Lord), is omniscient.

YOGĀṄGAS

The *YS.* mentions (ii. 29) the following eight¹⁰ *yogāṅgas* or accessories of *Yoga*, which are recognised in *Haṭhayoga* also :

Yama (restraint), *Niyama* (ethical culture), *Āsana* (posture), *Prāṇāyāma* (breath-control), *Pratyāhāra* (withdrawal of the senses), *Dhāraṇā* (attention), *Dhyāna* (meditation) and *Samādhi* (concentration).

We shall explain them one by one.

YAMA

The following constitute *Yama* (*YS.*, ii. 30) : *Ahiṃsā* (non-violence, doing no harm to others), *Satya* (truthfulness), *Asteya* (non-theft), *Brahmacarya* (continence)¹¹ and *Aparigraha* (want of possession). The *YS.* (ii. 31) adds that the above, when not limited to species, place, time and oath or resolve, become universally applicable, and constitute a *Mahāvratā* (great vow). *Yama* may be limited to a species. For example, a fisherman resorts to violence only with respect to fish. It may be limited to a place in this way—one may practise non-violence in a holy place. It may be limited to time as when promises not to resort to violence on the fourteenth lunar mansion (*caturdaśī*). It may thus be limited to an oath or resolve—I shall resort to killing only for the sake of God and Brāhmaṇas, and not for anything else.

NIYAMA

The following are included in it :

Śauca (physical and mental purity), *Santoṣa* (contentment), *Tapas* (austerity), *Svādhyāya* (study), *Īśvarapraṇidhāna* (devotion and surrender to God).

As regards *Svādhyāya*, the *Vyāsa-bhāṣya* explains it as *praṇavādi-paritrāṇaṁ japah* (the muttering or repeating holy mantras like *Praṇava* (*Oṃkāra*) etc. or *mokṣa-śāstrādhyayana* (study of *mokṣa-śāstra* i.e. scripture dealing with liberation).

Vijñānabhikṣu, in his *Yoga-sāra-saṃgraha* (Theosophical Pub. House, 1933, p. 38) quotes the following to explain the purpose of *Svādhyāya* with its three varieties.

vedānta-śātarudriya-praṇavādi-japaṁ budhāḥ |
sattva-buddhikaraṁ puṁsāṁ svādhyāyaṁ paricakṣire ||
svādhyāyasya trayo bheda vācīkopūmśu-mānasāḥ |
uttarottara-vaiśiṣṭyaṁ prāhur-vedārthavādinah ||

Patañjali's advice to the aspirant is that, in case of *vitarka* (see Glossary) arising in his mind, he should think of the opposites. For example, his thoughts may be like these—'I shall kill my enemy, I shall speak the untruth, I shall take the thing belonging to another man, I shall commit adultery with the wife of so and so, I shall possess these things. To get rid of such thoughts, he should think like this—for practising *yoga*, I have given up such mental attitudes. If I resort to these attitudes now, I shall be acting like a dog which, after vomiting out rice, eats it again. In case of evil thoughts darkening his mind, he should think that *vitarkas* are the causes of infinite suffering and nescience.

The practice of *Yama* and *Niyama* leads to *Vairāgya* or a spirit of detachment or renunciation towards pleasures temporal and heavenly. (Radhakrishnan, *Indian Philosophy*, II, p. 354)

ĀSANA (POSTURE)¹²

It is one of the accessories of *Yoga*. *Āsanās* are of two types one helpful in *prāṇāyāma* (q.v.) and meditation, the other useful for

physical culture and cure of diseases. It has been characterised by Patañjali (ii. 46) as *sthirasukha* (firm and pleasant). According to him (ii. 47) *āsana* becomes effective by *prayatna-saithilya* (slackness in effort or effortlessness, remaining like a corpse) and *ānantya-samāpatti* (thought as if the body, being like a void, has merged in the boundless sky ; I am pervasive or immanent like the sky). If *āsanas* are effectively practised, then the *yogin* is not affected by the pairs of opposites (*dvandvas*) like cold and heat, pleasure and pain, etc. *Āsana* being successfully performed, there takes place the suspension of breath which is a sort of *Prāṇāyāma* (not in the technical sense of *Pūraka*, *Kumbhaka* and *Recaka* as in *haṭhayoga*.)

In *haṭhayoga* (H.Y.P., i. 17) *āsana* is regarded as the first stage (*prathamāṅga*). It is stated to result in *sthairya* (steadiness of body and mind), *ārogya* (freedom from disease) and *aṅga-lāghava* (lightness of body).

Though the *Yogasūtra* mentions *āsana*, as a means to mental discipline, it does not mention any particular *āsana*. The *Vyāsa-bhāṣya*, however, mentions the following *āsanas* which are illustrative, not exhaustive :

Padma, Vira, Bhadra, Svastika, Daṇḍa, Sopāśraya, Paryāṅka, Krauñcaniṣadana, Hasti-niṣadana, Uṣṭra-niṣadana, Sama-samsthāna etc.

Haṭhayoga deals elaborately with the topic, because it lays greater stress on physical fitness as a *sine-qua-non* for this kind of *yoga*. The H.Y.P. (i. 19 ff.) names and describes a number of *āsanas*, and lays down their effect. These have been described in Appendix II.

PRĀṆĀYAMA¹³

Meaning control of breath, *Prāṇāyāma* is a very important accessory of *Yoga*. Manu says (ii. 83) *Prāṇāyāmah param tapah* (*Prāṇāyāma* is the greatest austerity). It is so important that the accessories of *Yoga*, called *Pratyāhāra Dhāraṇā, Dhyāna* and *Samādhi* are regarded as but progressions in *Prāṇāyāma*. When *Prāṇa* is restrained for a period of 125 *Palas*, it enters *Brahmarandhra*.

When *Prāṇa* stays there for about 25 *Palas*, it is *Pratyāhāra*. If it remains for 5 *Ghaṭikās* (1 *Ghaṭikā* = 24 minutes), we have *Dhāraṇā*. If it stays there for 60 *Ghaṭikās*, there is *Dhyāna*. Retention of *Prāṇa* for twelve days is called *Samādhi*.¹⁴

Both the *YS*, (ii. 49) and *HYP* (ii. 1) advise *Prāṇāyāma* only when the aspirant has been successful in the practice of *Āsana*. According to *YS*, (ii. 49), *Prāṇāyāma* means the cessation of the flow of *śvāsa* and *praśvāsa*. While explaining the utility of *prāṇāyāma*, the *HYP* holds (ii. 2-3) that, when the breath wanders (i.e. it is irregular), the mind becomes unsteady; but when the breath is still, the mind is also still, and the *Yogin* attains the power of stillness. Life exists so long as breath exists in the body; the expiry of breath is death. These are the reasons why breath should be restrained. According to the author, the essential prerequisite of *prāṇāyāma* is the purity of *Nāḍis*. He says that, when the *Nāḍis* are full of impurities, the breath does not enter the *Suṣumṇā*. It is only when all the *Nāḍis* are purified that the *Yogin* can successfully control the breath. *Prāṇāyāma* should be practised every day with a mind in which the quality of *Sattva* (q.v.) prevails, till *Suṣumṇā* becomes free from impurities. *Prāṇāyāma* generally stands for three processes of breath-control, viz. *Pūraka* (inhalation), *Kumbhaka* (retention or suspension) and *Recaka* (exhalation).

According to the *HYP* (ii. 7), the *yogin*, assuming *Padmāsana* (q.v.), should draw in *Prāṇa* (breath) through *Idā* or the left nostril, and having retained it as long as possible, should exhale it through *Piṅgalā* or right nostril. Again inhaling *Prāṇa* through *Piṅgalā*, and filling the interior with air, one should exhale through *Idā*.

The author ordains (ii. 11) that *Kumbhaka* should be practised four times a day—early morning, midday, evening and midnight. Gradually the number should be eighty each time.

In the first stage of *Prāṇāyāma*, one perspires, in second stage *Prāṇa* goes to the chief place, i.e. *Brahmarandhra*.

Prāṇāyāma, properly practised, causes freedom from disease. When the *Nāḍis* are purified, salutary external signs are visible to

a *Yogin*. These are lightness and brightness of the body. Perfect health is thus ensured. The author advises the gradual inhalation, exhalation and retention in order to ensure success.

Patañjali, being concerned more with mind, says (ii. 52) that *Prāṇāyāma* causes erosion of *Karman* which covers up discriminatory knowledge (*viveka-jñāna*). He further holds (ii. 53) that *Prāṇāyāma* creates the capacity of the mind for *Dhāraṇā* (q.v.). A note of warning about the wrong practice of *prāṇāyāma* has been sounded in the *HYP* (ii. 16, 17). *Prāṇāyāma*, wrongly practised, may cause diseases like hiccup, asthma, bronchial disorders, headache, pain in ears and eyes etc.

We have discussed threefold *prāṇāyāma*. Patañjali adds (ii. 51) a fourth one. He says—*bāhyā-bhyantara-viśayākṣepi caturthaḥ*. It means a state of breath-retention, which transcends inhalation and exhalation which, as a result of long practice, become very subtle. The *Vyāsa-bhāṣya* says :

*caturthastu śvāsa-praśvāsayor-viśayāvadhāraṇāt krameṇa
bhūmi-jayād ubhayākṣepa-pūrvakogatyabhāvaś-
caturtha-prāṇāyāmaḥ |*

People of flabby constitution, who are phlegmatic, are not fit for *prāṇāyāma*. For fitness, they should practise the six acts called *Dhauti*, *Vasti*, *Neti*, *Trāṭaka*, *Nauli* and *Kapālabhāti*.

DHAUTI

A moist piece of cloth, four fingers wide and fifteen spans long, should, under the guidance of the *Guru* be swallowed. Then it has to be drawn out.

This process cures bronchial diseases, asthma, spleen-diseases, skin diseases like leprosy and twenty other diseases resulting from phlegm.

VASTI OR JALAVASTI

One should sit in navel-deep water in the *Utkāṣana* (resting the body on the toes of the feet, the heels pressing against the

buttocks), thrust a tube into the anus, and contract the anus. Such washing is called *Vasti* or *Jalavasti*.

This cures diseases called *Guḷma* (q.v.), *Plīhā* (q.v.), *Udara* (q.v.) as well as diseases arising from excess of wind, bile or phlegm. Duly practised, it improves *dhātus* (constituent elements of the body), *indriyas* (sensory organs), *antahkaraṇa* (internal organ); it makes the body bright, and increases digestive power; in short, it destroys all physical disorders.

NETI

This consists in inserting, through a nasal passage, a piece of smooth thread of the length of a hand-span (about nine inches), and pulling it out through the mouth. Besides curing all diseases of the body above the shoulders, it purifies the skull, and sharpens eye-sight so that the person concerned becomes capable of seeing subtle things.

TRĀṬAKA

Keep on steadfastly looking, with winkless eyes, at a minute object with concentration till tears are shed.

It cures all optical diseases, and removes lethargy, etc.

NAULI

With shoulders, bent low, one should rotate the stomach to right and left with the speed of a fast-circling eddy.

Regarded as the crown of *haṭhayoga* practice (*haṭha-kriyā-mauli*), it stimulates gastric fire, increases the capacity for digestion, causes happiness, and destroys all diseases and disorders of the humours.

KAPĀLABHĀTI

Recaka (q.v.) and *Pūraka* are to be practised rapidly like the bellows of a blacksmith. It cures phlegmatic diseases.

KUMBHAKA

In connection with *Prāṇāyāma*, the *H.Y.P.* highly extols (ii. 43, 50, 52-56, 58, 59, 65, 66, 68-70, 73-75) *Kumbhaka*. It is stated

(ii. 71) to be of two types *Sahita*¹⁴ (accompanied) and *Kevala* (single). The former is accompanied by *Recaṇa* and *Pūraṇa*. The practice of *Sahita Kumbhaka* leads to *Kevala Kumbhaka*. The latter takes place when the breath is retained with ease without *recaṇa* and *pūraṇa*.

The *H.Y.P.* names (ii 44) and describes the following eight kinds of *Kumbhaka* with their respective effects : *Sūryabhedana*, *Ujjāyī*, *Śītkāri*, *Śītalī*, *Bhastrikā*, *Bhrāmari*, *Murchā*, *Plāvaṇī*.

PRATYĀHĀRA

It means withdrawal of the senses from the objects of sense. In the absence of the contact of the senses with the respective objects, the senses become like the restrained mind. (YS. ii. 54). The *Vyāsa-bhāṣya* gives an apt illustration. In a swarm, the other bees follow the King (or Queen ?) bee ; wherever the leader flies, they also fly, wherever the leader sits, they also sit. So also, when the mind is restrained, the senses follow suit. The greatest control of the senses follows *Pratyāhāra* (ii. 55).

The above five *Yogāṅgas* are concerned with the external elements (*bahirāṅga-sādhana*) of *Yoga*. The next three refer to internal exercise (*antaraṅga-sādhana*).

The *Gheraṇḍa-saṃhitā* deals with *Pratyāhāra* in ch. IV. According to this work, it helps the subjugation of the six internal enemies, viz. *Kāma*, *Krodha*, etc. *Pratyāhāra* enables the *Yogin* to overcome all attractions and distractions of life, e.g. reward, reproof, things pleasant or unpleasant to hear, good or bad smell, sweet or sour, etc.

The *Yogopadeśa* holds (verse 20 ff.) that, by *Pratyāhāra*, the *Yogin* should restrain the senses from the attractions of the objects of senses, viz. *Śabda*, *Sparśa*, etc.

Let us see what performers of *Yoga* say about *Pratyāhāra*. Says Svāmī Vivekānanda :

“He who has succeeded in attaching or detaching his mind to or from the centres of will, has succeeded in *Pratyāhāra*, which means

‘gathering towards’, checking the outgoing powers of the mind, freeing it from the thralldom of the senses. When we can do this, we shall really possess a character ; then alone we shall have made a long step towards freedom ; before that we are mere machines.”

(*Rājayoga*, p. 48)

The absorption of the mind in the ever-enlightened Brahman by resolving all objects into *Ātman*, should be known as *Pratyāhāra*. (*The Unity of Jiva and Brahman*, Śrīmat Śaṅkarācārya, para 121).

DHĀRAṆĀ

Patañjali says (iii. 1) —*deśabandhaścittasya dhāraṇā*. *Dhāraṇā* according to the *Vyāsa-bhāṣya*, means the fixing of the mind on a *deśa* which indicates a part of the body. Such parts are the navel circle, heart-lotus, the cerebral lustre (*mūrdhājyoti*) tip of the nose, tip of the tongue, etc. As an alternative, the commentator suggests the cessation of mental function with respect to external objects as the meaning of *dhāraṇā*.

DHYĀNA

It is defined as *tatra pratyayaikatānatā* (YS. iii. 2). The singular knowledge about the object of meditation in the aforesaid *deśa* (indicated by the word *tatra*), not mixed with any other knowledge, is *Dhyāna*.

Louis de la Vallee Poussin means, by Pāli *jhāna* (—Sanskrit *dhyāna*) *les quatre extases* in his *Nirvāṇa*. C.A.F. Rhys Davids discards¹⁵ such terms for *Dhyāna* as ecstasy, rapture, trance, meditation, etc. According to this scholar, in Pāli Canon, *jhāna* means training to be in readiness by attention by a mental *tabula rasa* (*pariśuddhi*) and poise, for developing certain psychic gifts.

Dhyāna is *ch'an* in Chinese, and *zen* in Japanese, both derived from *dhyāna*.

SAMĀDHI

Patañjali defines it as —*Tadevā-rtha-mātra-nirbhāsaṃ svarūpa-śūnyamiva* (YS, iii. 3). It is *Dhyāna* which, due to its absorption

in the thought of the object of meditation, becomes like a thing that as if renders the aspirant's natural knowledge void.

For different kinds of *Samādhi*, see Glossary.

The *H.Y.P.* (iv. 5) says that, in *Samādhi*, the merger of the mind and Self is like salt dissolving into water or camphor disappearing in fire (iv. 59). In the next verse, that state is called *Samādhi* when the movement of *Prāṇa* is suspended (in *Kumbhaka*), and the mind is absorbed in the Self (*Ātman*). *Samādhi* is further stated (iv. 7) as that state of equilibrium which is the union of *Jīvātman* and *Paramātman*; in this condition there is the cessation of all desire—ideation. In verse iv. 81, the author says that a *Yogin* in *Samādhi* enjoys bliss which is beyond description. In such a state, he passes beyond the reach of death, and is not affected by the fruit of action; he cannot fall unless any influence of persons or incantation, etc. causes his downfall (iv. 108). Moreover, he does not apprehend smell, taste, form or colour, touch, sound and loses all cognition of himself and others (iv. 109). A *Yogin* in *Samādhi* is unaffected by heat or cold, pain or pleasure, honour or dishonour (iv. 111). He is not vulnerable to weapons, not assailable by any person (iv. 113). In *Samādhi*, the *Yogin* is, indeed, liberated; though awake, he appears to be in sleep. He is devoid of out-breathing and inbreathing due to *Kumbhaka* (iv. 112).

It should be noted that there is no consensus on the number of *Yogāṅgas*. For example, the following authorities mention six *Yogāṅgas* (omitting *Yama* and *Niyama* or some others).

Goraṅga-saṃhitā, *Maitrāyaṇī Upaniṣad* (VI. 18), *Dhyānabindu Upaniṣad*, *Atri-smṛti* (XI. 6), *Dakṣa-smṛti* (VII. 34), *Skandapurāṇa* (*Kāśīkhaṇḍa*), 41. 59.

The Buddhists also do the same.

According to *Manu* (IV. 204), a wise man should always practise *Yamas*, but not the *niyamas* always. One, who practises *niyamas* only without practising *yamas*, incurs sin. This shows that, in certain cases, *niyamas* are optional or dispensable, but *yamas* are compulsory and indispensable.

Some Smṛtis omit *yama* and *niyama* from the *Yogāṅgas*. This may be due to the fact that these are prescribed for all in general, irrespective of *yogins* and others, by Manu, *Yājñvalka* and others. Manu does not enumerate the different kinds of *Yamas* and *Niyamas*. *Yājñavalkya*, however, mentions (III. 312-13) ten *yamas* and ten *niyamas*.

CLASSES OF YOGINS

The *Vaikhānasa-smārtasūtra*, viii. 10 (B. I. ed.) divides *yogins* into three classes in accordance with their acts of commission and omission. They are *Sāraṅga*, *Ekārṣya* and *Visarga*. Each of the three classes is sub-divided into sub-classes. It states that some of them are called *Antrodakāḥ*; they do not practise *prāṇāyāma*. Those, called *Mārgagāḥ*, practise only *prāṇāyāma*. Those, called *Vimārgagāḥ*, practise all the eight *yogāṅgas*, but they do not regard anything as an object of contemplation.

In the *Vyāsahhāṣya* of YS. III/51, *Yogins* are divided into the following four classes ;

- (1) *Prathama-kalpika* : The practising *Yogins* whose super-sensuous knowledge has dawned.
- (2) *Madhubhūmika* : The *Yogins* who have mastered *Rāmbharā Prajñā* (see Glossary).
- (3) *Prajñājyoti* : The *Yogin* who has conquered the gross elements (*bhūta*) and the senses.
- (4) *Atikrānta-bhāvanīya* : The *Yogin* has mastered everything else, and has yet to master only *citta-vilaya* (absorption of mind).

BACKGROUD OF YOGAŚĀSTRA

By *Yogaśāstra* we mean the *Yogasūtra* of Patañjali, which is not only the most important work on *Yoga*, but also the earliest available work. For a full appreciation of the meaning and spirit of the *Yogasūtras*, it is necessary to have a clear idea of the milieu in which they arose.

In our account of Patañjali's work, we have discussed the date of Patañjali. The upshot of the controversy is that he may be assigned to some period from the 2nd century B.C. to the 3rd century A.D. We shall briefly survey the literature and the outlook of the intelligentsia prior to the 2nd century B.C.

LITERATURE

The earliest record of the Indo-Aryans is the Veda. The Vedas are divided into four *Samhitās*, viz. *Rgveda*, *Yajurveda*, *Sāmaveda* and the *Atharvaveda*. Of these, the *Rgveda* consists of 1028 hymns (including 11 *Khilas* or supplements) divided into Ten Books (*Maṇḍalas*). Most of the hymns are invocations to deities like Indra, Varuṇa, Mitra, etc. who are supposed to have anthropomorphic traits. A robust optimism marks the hymns. Man does not appear to be completely at the tender mercy of the gods. "I offer you sacrifice ; in return you give me riches, long life and all the pleasures of earthly life" – such is a give and take attitude of the Vedic seers. There are some secular hymns too ; e.g. Gambler's Lament (X 34), Dialogue between Purūravas and Urvaśī (X. 95), etc.

The *Yajurveda*, the Veda of the Yajus (sacrificial formulae) marks a stage when the seers were content not only with recording the spontaneous outpourings of their heart, but also busied themselves with sacrifices in honour of deities. This is not to say that the *Rgvedic* seer did not perform sacrifices. The fact is that ritualism figures in a more prominent form in the *Yajurveda*.

The *Sāmaveda* is the Veda of *Sāmans* or songs to be chanted in Vedic sacrifices.

Then we come to the *Atharvaveda*, the Veda of *Atharvans*. This Veda reveals the crude beliefs of the people in magic, both holy and hostile. While some magical practices are designed to bring peace and prosperity, heal diseases, etc. others are contrived for doing harm to the enemy, bringing others under control, etc. In this Veda, the priest appears to play a very important rôle, so much so that even his touch is believed to heal diseases.

Scholars differ on the date of the *Rgveda* not by centuries but by millennia. While some assign it to thousands of years before

Christ, others would bring it down to about 1500 B.C. or even to a later date. Scholars like Tilak and Jacobi are in favour of the former view. Most modern scholars are inclined to think that the *R̥gveda* originated in the second millenary B.C. It is, however, interesting to note that a modern European scholar seeks to prove, on astronomical data, that this Veda came into being in 12,500 B.C.¹⁶

In this connection, it should be noted that the *Samhitā* (collection) form, in which we find the *R̥gveda* to-day, was much later than the time of its origin. In the *Mantra* period, preceding the *Samhitā*, hymns were orally transmitted.

The *Samhitās* were followed by the type of literature known as *Brāhmaṇa*. These two together were designated by the term Veda (*mantra-brāhmaṇayor-veda-nāmadheyam*). There are *Brāhmaṇas* attached to each of the *Samhitās*. The contents of these works, written in prose with *Gāthās* interspersed, may be classified as

- (i) *Vidhi*—directions for sacrificial rites,
- (ii) *Arthavāda*—explanation, and
- (iii) *Āraṇyaka* and *Upaniṣad*.

In connection with the Vedas, mention must be made of the *Vedāṅgas*, the accessories designed to facilitate the study of the Vedas. These are six viz. *Śikṣā* (phonetics), *Kalpa*, *Vyākaraṇa* (grammar), *Nirukta*, *Chandas* (metrics), *Jyotiḥ* (astronomy). The *Kalpa* represents the ritualistic *Vedāṅgas*. It comprises *Śrauta-sūtra* (dealing with Vedic rites), *Dharmasūtra* (dealing with religious and secular life), *Gṛhyasūtra* (domestic rites) and *Śulva-sūtra* (on measurement of sacrificial altar).

The *Āraṇyakas* (forest-texts) contain the result of the meditations of the sages. Partly belonging to the *Āraṇyakas*, and partly independent works are the *Upaniṣads*.¹⁷ These are concerned more with *Jñānakāṇḍa* than with *Karma-kāṇḍa*. These are speculative works adumbrating the thoughts that flashed upon the minds of the meditating sages. The *Upaniṣads* look upon *Brahman*, the sole spirit which is both immanent and transcendent. *Brahman* is called *Paramātmān*, the Supreme Soul, with which *Jīvātman* (soul residing in each being) is identical.

We have referred above to the *Kalpasūtrās*. The dates of these *Sūtra* works are not definitely known. There are, however, reasons to assume that some of them hark back to at least six to five hundred years before Christ.

Of later development, perhaps, are the philosophical *Sūtras*, viz. *Mīmāṃsā*, *Vedānta*, *Nyāya*, *Vaiśeṣika*, *Sāṃkhya* and *Yoga*.

PHILOSOPHICAL AND RELIGIOUS IDEAS

The *Rgvedic* religion is predominantly polytheistic. Some hymns reveal the tendency of looking upon the deity, for the time being worshipped, as the predominant of all deities, is noticeable. This tendency is termed Henotheism by Max Müller. At least at one place of this Veda, we come across a philosophical doubt in the mind of the seer about the plurality of gods. The seer, bewildered by the multiplicity of gods, expresses his dismay in the following words : *kasmai devāya haviṣā vidhema* (X. 121) ; to which deity shall we offer worship ! He seems to come to the conclusion that *Hiranyagarbha*¹⁸ is the sole or most prominent god overshadowing the others. This *Hiranyagarbha* came to be known as *Brahman*. In one hymn at least, we find a monistic outlook which developed in the *Upaniṣad*. Hymn I. 164. 46 contains the line—*ekaṃ sad viprā bahudhā vadanti, agniṃ yamaṃ mātariśvānamāhuḥ*. One existing entity the Brahmins variously called Agni, Yama, *Mātariśvan*.

In the *Atharvaveda*, there is the idea of a Supreme God like *Prajāpati* as creator and preserver of the universe. This *Samhitā* also contains the idea of an impersonal creative principle.

As we have seen, in connection with literature, the works of the *Brāhmaṇa* class give elaborate rules regarding sacrifices. In this age, *Karmakāṇḍa* was in its peak, and rites and rituals became the warp and woof of the *Brāhmanical* society. In the *Āraṇyakas*, meditation, rather than the performance of sacrifice, played a great rôle. They lay greater stress on the efficacy of inner or mental worship than on external rites. Thus, the *Forest-Texts* serve as a bridge between the *Karmamārga* of the *Brāhmaṇas* and the *Jñānamārga* of the

Introduction

Upaniṣads. These works reveal the realisation of the Absolute, rather than 'heaven' of the Brāhmaṇas as the highest goal. We have also seen how the Upaniṣads laid more stress on true knowledge than on rituals, and developed ideas about one Supreme Being pervading the universe, the realisation of whom was the highest goal in life.

The *Kalpasūtras* present a picture of the society in which yogic ideas germinated ; these ideas attained full fruition in Yoga philosophy. For instance, the *Āpastambadharmasūtra* (I. 8, 22, 4-7, I. 8, 23, 2) quotes some verses which describe the Supreme Being in the following manner :

He dwells in the hearts of all, is immortal, free from sin, and pure, unchangeable. He is omniscient. He is bodiless, immanent and transcendental¹⁹. He is different from the knowledge of the world, acquired through the senses : the world is, however, not different from Him. From Him emanate all creatures.

The work further adds that He is the ultimate goal of life. It should be noted that the above work, which is a very old one of this class, practically prescribes no religious rites. What it insists upon is meditation on the Supreme Being (*Ādhyātmika Yoga*—I. 22.1). In fact, the author holds (I. 22. 2) that nothing can be higher than self-realisation (*ātma-lābha*). The Supreme Being, the bodiless, eternal, omnipresent, omniscient one, as referred to in the work (I. 22. 4-7), is like the *Paramātmān* of the Upaniṣads.

It seems to be an echo of the *Īśopaniṣad* when the *Baudhāyana-dharmasūtra* (II. 11. 33) declares that a combination (*samuccaya*) of both religious rites (*karman*) and knowledge (*jñāna*) of the Supreme Soul (*Paramātmān*) is necessary for attaining salvation.

Yāska's *Nirukta* (VII. 5) holds that there are only three deities, one each in the heaven (*dyusthāna*), atmosphere (*antariṣṭhāna*) and earth (*bhūsthāna*). Others, perhaps echoing the *R̥gveda*, hold that all the deities are but different aspects of One Deity. Thus, in the midst of the plurality of gods, a monotheistic tendency clearly emerges in the Vedāṅga period too.

The Sūtras provide for offerings to different deities, but appear to believe that all the deities, with the same benevolent attitude, act unitedly for the welfare of the sacrificer. In this period, some additional deities came to be included in the Vedic pantheon ; e. g. Dhanvantari, Vaiśravaṇa, etc.

As regards modes of worship, besides prayers and sacrifices, we find also meditation. Those, who believed in the Supreme Being as omnipresent, omniscient and omnipotent, tried to realise Him through meditation and rigorous selfdiscipline ²⁰. On meditation and self-discipline, Āpastamba quotes (I. 8. 22.8 ; I. 8. 23.1) some verses conveying the following purport :

He, who devotedly meditates upon the Supreme Being as ever existing everywhere, conducts himself according to His behest, visualised Him who is too subtle to be ordinarily seen. By doing so, he enjoys bliss and painlessness. He, who sees *Brahman* in everything and everything in *Brahman*, and meditates upon the sole Reality, is never bewildered.

Japa (meditation with repetition of *mantra* or of the name of the desired deity), *tapas* (austerity, penance), *upavāsa* (fast) and *dāna* (gift) are some of the practices advocated by the *Dharmasūtras*.

In this period, it was not incumbent to worship in temples. There are, however, references to temples as *Devakula* (*Śāṅkhāyana Gr̥hyasūtra*, II. 12. 6, *Kauṣītaki Gr̥hyasūtra*, II. 7. 21), *Devāyatana* (*Ibid*, IV. 12, 15 ; III. 11. 15 respectively, *Gautama-dharmasūtra*, IX. 66) and *Devāgāra* (*Mānava-gr̥hyasūtra*, I. 7. 10). Reference to a temple occurs also in the *Kāthaka-gr̥hyasūtra*, 18. 3.

As regards images of gods, while some works do not clearly refer to their existence or worship, others are explicit about their existence, though not about their worship. For instance, the *Pāraskara-gr̥hyasūtra* (III. 14.8) provides that one, going in a chariot, should get down before reaching the gods (*devatāḥ*). The commentator, Harihara, explains the gods as Hari, Hara and Brahman. Though he does not expressly mention any image, yet he appears to hint that he means temples dedicated to the above deities. According to the commentator, Viśvanātha, the above injunction means that, at the

sight of a temple, one should get down from the chariot before reaching it. Oldenberg is, perhaps, right in translating the above word *devatāḥ* as 'images of gods' (SBE, XXIX, p 364). The *Mānava-gṛhyasūtra* leaves no doubt about the existence of images of deities when it lays down (II. 15. 6) that, if an image of god burns, is destroyed, falls down, breaks into pieces, laughs or trembles, a sacrifice should be performed to avert the evil effect portended by the phenomena. The *Kaṣika-sūtra* (105. 1) contains a similar provision. It is, however, not clearly mentioned anywhere that idols in temples were worshipped.

The doctrine of *Karman* figures very prominently in the *Kalpasūtras*. It was the firm belief that the punctilious performance of ceremonies and sacrifices produce the intended result; the slightest lapse could result in great harm. It was also believed that the untoward events, consequent upon the errors, could be averted by suitable expiatory rites (e.g. *Gautama-dharmasūtra*, XIX. 2-12; *Baudhāyana-dharmasūtra*, III. 10. 10, 2-10; *Vasiṣṭha-dharmasūtra*, XXII. 1-8). Expiation occupies a large part of the *Sūtras*. In fact, the *Sūtras* prescribe a rigid code of ethics, and lay particular stress on virtuous conduct. For example, Gautama (VIII. 20-22) lays down as follows :

Compassion to all creatures,²¹ forbearance, freedom from envy,²² purity,²³ avoidance of undue exertion, right conduct, freedom from avarice, absence of covetousness, are the eight virtues of the soul. One, who is lacking in these virtues, cannot be united with Brahman, even though he may be sanctified by the forty *Śaṁskāras*. The *Āp. stamba-dharmasūtra* (I. 8. 23, 3-5) insists on virtuous conduct and selfdiscipline as the stepping stone to final beatitude. Among the evil practices, that constitute obstacles in the path to the goal, are anger, falsehood, gluttony, lack of concentration. Among the virtues, to be cultivated, are truthfulness²⁴, moderation in food²⁵, sharing comfort

with others, renunciation²⁶, straightforwardness, self-control²⁷, contentment²⁸, non-violence²⁹.

HERETICAL SCHOOL'S

MATERIALISTIC SCHOOL

It was an age of thought-ferment. On the one hand, the traditional Veda-based Brāhmanical doctrine, with its faith in god as creator and soul as something distinct from the body, gripped the society. Voices of protest were, however, not absent. *Sāṃkhya*, in its agnostic, if not heretical, outlook which, though not denying god outright, denied the proofs establishing the existence of god. It seems to represent a general anti-Vedic or anti-brāhmanical trend current in the society.

The *Mahābhārata* testifies to the existence of a heretical sect represented by Cārvāka whom commentator Nīlakaṇṭha (under *Śalya* 64/32) characterises as a demon disguised as a Brāhmaṇa. The wrath of the Brāhmaṇas against the iconoclastic Cārvāka is clear from the reference to his killing by them (*Śānti*, ch. 38). There is reference (e.g. *Śānti*, 218/4 and Nīlakaṇṭha's comment thereon) to debate, in the royal court of Mithilā, between the theists and atheists, and to the reward of those who could vanquish the latter. Among the materialists, different views were current. Some believed in the destruction of soul with that of the body. Others thought that the body itself was imperishable. Yet others would deny the existence of soul as distinct from the body (e.g. see *Śānti*, 318/5). The Materialists used to believe that the body was a conglomeration of the atoms of the gross elements. These, united, produce consciousness in the body as the elements of wine, joined together, produce intoxication. As a result of natural law, this consciousness arises in the body alone, not in inanimate objects like jar, etc. The Brāhmanical scriptures, holding that the soul exists even when the body perishes, are according to them, not trustworthy, because it cannot be perceived (*Śānti*, 218/23). Perception, to them, is the sole means of valid knowledge.

Draupadī's words, uttered to Yudhiṣṭhira in exile, betray glimpses of the materialistic view. She refers (*Vana*, 30/38-43) to the partiality in divine dispensations. Yudhiṣṭhira accuses her of atheism (*Vana*, 31/1). The hedonistic outlook of the *Lokāyatikas* is referred to. The care, bestowed in refuting the materialistic view, tends to show its influence in the society.

In this connection, it should be noted that the *Mahābhārata*, in its present form, dates back to about the 4th century A.D., a date clearly posterior to that of the *Pātañjalasūtras*. But, the *Mahābhārata* ballads originated centuries before it assumed the extant form. Apart from other reasons, which are of a hypothetical nature, one evidence at least seems to be unassailable. Pāṇini, whose date cannot possibly be later than the 4th century B.C., refers to Vāsudeva and Arjuna, so prominent in the epic, in his rule *Vāsu-devārjunābhyām vun* (iv. 3. 98). The rule *Gariyudhibhyām sthiraḥ* (viii. 3. 95) gives the formation of the name *Yudhiṣṭhira*, the senior-most of the Pāṇḍava brothers. Thus, the materialistic views were current long before Pāṇini.

It is interesting to note that the heterodox Cārvāka doctrine is referred to also in the *Rāmāyaṇa*, which, in its present form, is generally believed to have originated a century or two earlier than the extant *Mahābhārata*. But, unlike the *Mahābhārata*, the other epic, though not agreeing with the view of Cārvāka, does not reveal an aggressive attitude to extirpate those who held the heretical doctrine. For instance, Jābāli explained the tenets of the heretical school of the Cārvākas before Rāma, the staunch upholder of the orthodox Brāhmanical religion (II 108). But, Rāma, tried to refute his views without forsaking his cool (II. 109).

JAINISM

Like Buddhism, it is also a godless religion. The date of its origin is uncertain. Its last and the most famous exponent, Vardhamāna, also called Mahāvīra, is said to have lived in the sixth century B.C.

The highlights of Jainism are as follows. A *jīva* or soul is a conscious substance. The soul, which is eternal, manifests itself and

others. Jaina literature adduces some proofs to establish the existence of soul.

The most important part of Jaina philosophy is its ethics which, if properly followed, is believed to lead on to the highest goal. The Jainas believe that the soul in itself possesses infinite potentiality. As a result of *Karman*, it is associated with matter ; hence, its limitation or bondage. Passions draw matter to the soul. The body and other conditions of a person are due to *Karman*. The bondage-causing passions are anger, pride, infatuation and greed. The nature and many material particles, attracted by the soul, depend on its *Karman*. So, these particles are called *karma-matter* (*karma-pudgala*) or only *karma*. The flow of such *karman-matter* into the soul is called influx (*āsrava*) of *karman*. Therefore, bondage of the soul to matter is due to the bondage to evil dispositions or passions. Two kinds of bondage are assumed : (1) Internal or ideal bondage i.e. the soul's bondage to evil dispositions (*bhāva-bandha*) ; (2) its effect material bondage, i.e. the soul's actual association with matter (*dravyabandha*). The interpenetration of the soul and matter is proved by the fact that consciousness is present in every part of the body.

Liberation consists in purging the soul of matter. Ignorance is the cause of passions. It is knowledge alone that can dispel ignorance. Right knowledge can be acquired from the teachings of the *Tirthaṅkaras* or the great venerable teachers of whom there were twenty-four, the first having been Ṛṣabhadeva and the last Vardhamāna or Mahāvīra.

Knowledge reaches perfection by right conduct. Therefore, right faith, right knowledge and right conduct constitute the three gems (*triratna*). Liberation is produced by these three jointly. Right faith is respect for truth. Perfect faith results only from perfect knowledge of all truths for which removal of *karman* is indispensable. Right conduct (*samyak-caritra*) is abstinence from what is harmful and doing what is beneficial. For resisting the influx of new *karmans*, eradicating the old, the following measures are prescribed. (1) To take the five great vows (*pañca-mahāvratā*)

which are *Ahiṃsā*, *Satya*, *Asteya*, *Barhmacarya*, *Aparigraha* (abstinence from all attachment to the objects of sense)³⁰.

Right knowledge, faith and conduct are inseparably bound up with one another. They jointly bring about liberation consisting in fourfold perfection (*ananta-catuṣṭaya*), viz. infinite knowledge, infinite faith, infinite power and infinite bliss.

The non-belief of the Jainas is based on the following grounds :

- (1) The existence of god is neither perceived nor inferred.
- (2) The qualities, attributed to god, are not reasonable.

The Jainas worship the liberated souls, possessed of god-like qualities, but not god. Worship, to them, means not the seeking of mercy and pardon. The results of past misdeeds can be counteracted not by mercy but by generating, in the soul, strong opposite forces of good thought, good, speech, good action³¹. Like Buddhism Jainism also believes that man is the architect of his own destiny ; he must strive for his own salvation. It is a religion not of the coward, but of the strong and the brave. It is for this reason that a liberated soul is called *jina* (victor) and a *virā* (hero).

BUDDHISM

The strongest reaction to the conventional sacerdotalism and ritualism in the pre-yogic period is represented by Buddhism. Its author, Gautama Buddha, is generally supposed to have lived from c 563 to 483 B.C., and attained *Nirvāṇa* in 486 B.C. Denying the authority of the Veda, the existence of god, and the efficacy of rituals, he preached an ethical religion. He insisted on disciplining *Śīla* (conduct, *Citta* (mind) and *Prajñā* (intellect), the three principal constituents of the inner life of a human being. The eightfold path, prescribed by him, consists in

- (1) Right view or knowledge of Four Noble Truths, viz. *Duḥkha Samudaya*, *Nirodha* and *Mārga*.
- (2) Right resolve or firm determination to reform life in the light of truth.
- (3) Right speech or control of speech.
- (4) Right conduct or abstention from wrong action.

- (5) Right livelihood or living by honest means.
- (6) Right effort or constantly trying to maintain moral progress by getting rid of all evil thoughts and entertain good ones.
- (7) Right mindfulness or constantly remembering the perishable nature of all things.
- (8) Right concentration.

The *Pañcāṅga*, which is now recognised as a basic principle in international politics, owes its origin to Buddhism. The Buddha decries animal slaughter as a part of religious rites ; he preaches friendliness to all creatures.

The points of similarity between Buddhism and the *Yogasūtras* have been discussed in the section on Yoga and Buddhism.

According to Buddhism, perfect knowledge is not possible without morality. It denies existence of soul. Life is an uninterrupted stream of successive states. It is believed that the illusion of an imperishable soul is the cause of attachment and misery.

YOGA AND RELIGION

Before discussing the relationship between the two, we should define religion. Thinkers differ on this subject. Religion, as commonly understood, is a set of dogmas and doctrines, and some rites and rituals designed to purify the body and the mind. *Mīmāṃsā* philosophy clearly and succinctly defines *dharma* (generally rendered as religion) as *codanālakṣaṇōpadeśaḥ* ; i.e. a pious act which impels others to act in a similar manner. A great modern thinker defines religion as the progressive realisation of the divinity in man. Hinduism, as a religion, requires its followers to recognise the existence of God, and to observe certain rites and rituals. The Upaniṣads, generally averse to external practices, lay stress on the inner wisdom leading to the realisation of Brahman, the Supreme Being. The *Īśopaniṣad*, however, does not advocate the rejection of *Karman*s (rituals), but advises a judicious combination of both *Jñāna* and *Karman*, termed *Vidyā* and *Avidyā* respectively, as the correct approach in the path towards the *summum bonum*. It says :

avidyayā mṛtyuṃ tīrtvā vidyayā-mṛtamaśnute ;

by *Avidyā* one can cross Death ; but the mere crossing the bar does not lead to emancipation for which *Vidyā* also is necessary.

We call Buddhism a religion. But, it does not recognise God nor does it attach much importance to external rites. It is an ethical religion which prescribes the eightfold path (*aṭṭhaṅgika magga* = *aṣṭāṅgika mārga*), consisting in right view, right resolve, right speech, right conduct, right livelihood, right effort, right mindfulness, right concentration.

It insists on the improvement of *Śīla* (conduct), *Citta* (mind) and *Prajñā* (intellect). It asks us to realise the four Noble Truths (*Ariyasaccaṇi* = *Āryasatyāni*), viz. *Duḥkha*, *Samudaya*, *Nirodha* and *Mārga*. This means that man must ponder the fact that life is full of suffering, that suffering has a source, that this source must be suppressed and that there is a way to this suppression. The Buddha prescribes fourfold *Brahmavihāra*, consisting in *Maitrī* (friendliness to all creatures), *Karuṇā* (compassion), *Muditā* (feeling happy at others' happiness) and *Upekṣā* (equanimity as indifference to pleasure and pain, heat and cold, etc.). These four, if properly cultivated, lead to perfect bliss. The principles of *Pañcaśīla* of which we hear much in the contemporary international politics, owes its origin to Buddhism. Thus, it is an ethical religion.

Is *Yoga* a religion ? It is not a religion in the sense of a set of dogmas and doctrines or external rites and rituals. If ethical precepts are considered to constitute a religion, it is so. The entire *Yoga* system of Patañjali advocates discipline of the mind (as in *Dhyāna*, *Dhāraṇā*) and of the body (as in *Āsana*, *Prāṇāyāma*). As regards God, it does not, unlike old *Sāṃkhya*, consider His existence as unproved (*asiddha*), but takes Him to be granted. *Yoga* prescribes (*YS. I. 23*) reflection on God (*Īśvara-praṇidhāna*) as an alternative (but not the sole) means to the attainment of *Samādhi*, the other alternative being *Tīvrasaṃvega* (irresistible urge). According to Patañjali, *Īśvara* is *Kleśa-karmavipākā-śayairaparā-mrṣṭaḥ puruṣa-viśeṣaḥ*. He is a particular kind of *Puruṣa* (Supreme

Being, Soul) who is unaffected by suffering³², result of action, good or bad, the latent impressions caused by *Karman*. Thus, He is akin to the attributeless Brahman of the Upaniṣad or Vedānta, but totally different from the gods with anthropomorphic traits, as we find in the Vedic, Epic and Purāṇic ages.

Yoga is also a religion in the sense of the progressive realisation of the divinity in man. The ultimate aim of *Yoga* is the realisation of *Puruṣa* (Soul as distinct from *Prakṛti* (matter)). The keynote of our religion is Self-realisation. Viewed from this standpoint, *Yoga* is a religion.

YOGA AND BUDDHISM³³

Yoga is recognised also in Buddhism as a means of controlling the mind. The Buddha himself is said to have practised it. We find many images of him, immersed in meditation. It is interesting to note that the four Noble Truths³⁴ (*ariya saccāni* = *āryasatyāni* in Sanskrit) of Buddhism are *Duḥkha* (sorrow), *Samudaya* (origin of *duḥkha*), *Nirodha* (suppression of sorrow) and *Magga* (*Mārga* in Sanskrit; the way of suppression) have a close similarity with the fourfold axioms in *Yoga* and Medical science as explained in the *Vyāsa-bhāṣya* on *YS.* II, 15 in the following way :

*Yathā cikitsā-śāstram caturvyūhaṃ—rogo rogahetur-
ārogyaṃ bhaiṣajyamiti, evam-īdamapi śāstram caturvūham
eva tadyathā—saṃsārah, saṃsāra-hetuḥ, mokṣaḥ, mokṣopāya
iti | tatra duḥkha-bahulaḥ saṃsāra-heyah | pradhāna-
puruṣayoḥ saṃyogo heyhetuḥ | saṃyogasyā-tyantiki
nivṛttirhānam | hānopāyah samyag darśanam |*

The fourfold *Brahmavihāra*, viz. *Maitrī* (friendliness), *Karuṇā* (compassion), *Muditā* (sincere joy at others' happiness) and *Upekṣā* (equanimity in happiness and sorrow, heat and cold, etc.) exactly corresponds to the four mentioned in *YS.*, I. 33.

It is noteworthy that some Buddhist texts²⁵ reveal close similarity with the four kinds of *Samādhi* recognised in the Brāhmanical *Yogaśāstra*. The terms *Vitarka* (-takka in Pāli), *Vicāra*, *Vivekaja-jñāna* are common to the *YS*. (i. 17, iii. 52) and the *Majjhima Nikāya*; *Pīti*, in the Pali text, corresponds to *Ānanda* in the *YS*. i. 17.

The states of *dhyāna* (meditation), *samāpatti* (attainment), and *samādhi* (concentration) of the Brāhmanical *Yogaśāstra* have been adopted in Buddhism too, but with a different content and practice. *Jhāna* (*dhyāna*) of the Buddhists is meditation that causes moral and intellectual purification. It is generally divided into four stages :

- (i) In it, the meditator achieves detachment from sensual desires and impurities of mind through analysis and reflection ; thereby he reaches an emotional state of satisfaction and joy.
- (ii) In it, intellectual activities cease resulting in perfect inner serenity ; the mind is in a state of 'one-pointedness' (*ekaggatā* = *ekāgratā*), joy and pleasantness.
- (iii) In it, all emotions, including joy, vanish, and the meditator is indifferent to everything though remaining completely conscious ; he is in a state of well being.
- (iv) It is marked by the abandonment of all sense of satisfaction, pain or serenity because of the disappearance of all inclinations to a good or bad state of mind. Thus, the meditator enters into a state of supreme purity, total indifference and pure consciousness.

At this juncture, the meditator begins the *samāpattis* (further *dhyānas*). Beyond all perception, concentrating on infinite space, he rests in the condition of special infinity. Passing beyond this stage, and concentrating on the limitlessness of consciousness, he remains in that condition. Going further and concentrating on the

non-existence of everything, he remains in a condition in which there is absolutely nothing. Progressing further, he reaches a state devoid of perception and non-perception. The goal of the states of concentration is the attainment of supernatural consciousness, and finally *Nirvāṇa*. In *Pātañjala Yoga*, the ideal of Yogic practice is insight into truth while, in Buddhism, it is the attainment of the *Bodhisattva* condition or realisation of the emptiness of the world.

Buddhist *dhyāna*, like the *Yoga* doctrine, stresses the physical and hygienic conditions as prerequisites of mental training.

The acceptance of *yoga* in Buddhism is most pronounced in the *Yogācāra* school belonging to *Mahāyāna*. The protagonists of this school are subjective idealists. The school owes its name either to the fact that it used to practise *Yoga*³⁶ by which the followers came to realise the sole reality of mind (as *Ālayavijñāna*) dispelling all belief in the external world, or to the circumstance that they combined in them both critical inquisitiveness (*yoga*) and good conduct (*ācāra*)³⁷.

In the *Vipassanā* meditation of the Buddhists, the person concerned has to concentrate on his own breathing.

The Buddhistic training in *Yoga* involves two basic modes : in the one, there is the development of mental tranquillity (*samatha bhāvanā*) through the four *jhānas* described in connexion with *Sammā Samādhi*. The other is the development of insight (*vipassanā bhāvanā*) discussed in connexion with *Sammāsati*.

Accounts of the Buddha's disciples, available in the Pāli canonical literature reveal that the Master's disciples attained *Nirvāṇa* by a combination of complete *Samatha bhāvanā* and *Vipassanā bhāvanā*. It, however, appears that modern Buddhist schools of meditation prefer the latter without developing full absorption. *Samatha bhāvanā* is more complicated involving, as it does, not only concentration on material objects (*rūpa jhāna*), but also abstract absorption (*arūpa jhāna*).

The Buddhists of the *Sahajīyā* class zealously adopted *Yogic Sādhana*. With the adoption of Tāntricism in *Yoga*, came the sexo-yogic practice. The combination of Tāntricism with sexo-yogic practice came to be designated as *Vajrayāna*.

Like Brāhmanical *Yogaśāstra*, Tāntric Buddhist *Yoga* also attributes the origin of this *Śāstra* to Śiva indicated by different nomenclatures. For instance, the Buddha (designated as Lord Vajrasattva or Hevajra or Heruka), conceived as Śiva, is regarded as the first instructor of all secret *Yoga*. According to the *Nātha* tradition, all masters of *Yoga* emanate from Ādinātha who is identical with the Brāhmanical Śiva.

Buddhistic ideas influenced Brāhmanical *Yoga*. For instance, we find, in the HYP (IV. 70-75), the Buddhist doctrine of the four kinds of *Śūnya*, viz. *Śūnya*, *Ati-śūnya*, *Mahāśūnya* and *Sahaja-śūnya* or *Sarva-śūnya*, associated with the four stages of sound produced by Yogic practices.

YOGA AND BENGAL VAIṢṆAVISM

Jīva Gosvāmin, in his *Bhāgavata-sandarbha*, says that the true character of the Lord can be realised not by *Sāṃkhya* and *Yoga*, but by *Bhakti* alone (*Yoga-sāṃkhyayos-tattvaṃ na samyak prakāśate, kiṃ tu bhaktau eva*). Again, in the *Śrīkṛṣṇa-sandarbha*, he maintains that the highest good (*puruṣārtha*) is *Bhakti* to Kṛṣṇa in His eternal sport as a *Gopa*. It ensures, to the *Bhakta*, the indescribable divine bliss to which the *Jñānin* or the *Yogin* is not entitled. In the *Bhakti-sandarbha*, he seeks to establish the superiority of *Bhakti* over every other mode of worship. His argument is as follows. The way of knowledge (*jñāna*) leads to the realisation of Brahman. *Yoga*, with the accompanying practices, also helps for that purpose. The way of action (*karman*), in which one has to follow scriptural injunctions and dedicate all the fruits to the Lord, also generates a feeling towards the Supreme Deity. Each of the above methods has an element of *Bhakti* as it is free from any desire for worldly objects,

and leads to the Lord by generating an eagerness towards Him. But, none of the ways is unmotivated. So, these ways are inferior to *Kevalā* (exclusive) *Bhakti* the sole object of which is nothing of self-interest, but to provide for the supreme pleasure of the Lord. To the *Bhakta*, salvation consists in a direct vision (*sākṣātkāra*) or attainment (*prāpti*) of the deity in his most exalted appearance as the *Bhagavat*, and this is possible only by *Bhakti*. To the *Jñānin*, salvation consists in the knowledge of Brahman. To the *Yogin* it consists in the conception of the *Virāj* or *Viśvarūpa*. While the *Jñānin* and the *Yogin* can catch a glimpse of an aspect of the Highest Reality, the *Bhakta* has a clear vision of it in all its aspects (*tacca tridhā-virbhāva-yuktaṃ tattvaṃ bhaktyaiva sākṣād api kriyate*).

Arguments are put forward for establishing the superiority of *Bhakti* over *Yoga* as a way of realisation. It is argued that the *citta-vṛtti-nirodha*, taught by *Yoga*, is subservient to or the direct result of *Bhakti*, and *Vairāgya* is the natural ensuant of *Bhakti*. The individual self (*jīva*), through the influence of *Māyā* (illusion), is oblivious of its true nature. Distracted by the phenomenal world, it loses tranquillity. The eight accessories of *yoga* (*yogāṅga*) suppress the distractions, and enable *jīva* to be free from the phenomenal ego. Thus, it is led ultimately to the state of *Asaṃprajñāta Samādhi* in which *jīva* realises, not its absolute identity with *Brahman*, but its pristine nature as a particle of divine consciousness (*cit-kaṇṭā*). *Yoga* leads to a higher stage of realisation than that attainable by *Jñāna*. *Yoga* leads one beyond the attainment of *Nirviśeṣa Brahman* to the realisation of *Saviśeṣa Paramātmān*, and finally (if the *Yogin* is also a *Bhakta*) to the Supreme *Bhagavat*. So, in Bengal Vaiṣṇavism, *Yoga* is called *Śāntabhakti*; *Yoga* is a kind of *Bhakti* inferior to *Śuddhā Bhakti*. All the good effects of the way of *Yoga* follow as the natural consequence of *Bhakti*. *Bhakti*, being accorded the highest place, effective *Yoga*, like effective *Karman* and *Vairāgya*, is held to be *tat-sāpekṣa* (dependent on that).

YOGA AND SUFISM³⁸

Islam, which has been flourishing in the Middle East during the last twelve centuries, prescribes the control of mental activity. In this respect, it appears to have been influenced by Sufism. The main Sufi technique consists, *inter alia*, of prayer which is only a form of our *Bhaktiyoga* by which and other practices, derived probably from Vedānta and *Yoga* philosophies, the followers of Islam get mental peace and tranquillity.

The basic features of Sufism are as follows :

- (1) God always tries to give Himself to man ;
- (2) Man tries to give himself to God.

The second, human effort, has similarity with an aspect of *Yoga* practice—purification of self from worldly desires, mental defects and selfish motives by deep and prolonged meditation. Constant thought or remembrance (*dhikr*) of God is considered to be the means to the attainment of Union (*tauhid*) with Him.

YOGA AND SĀMKNHYA

The *Bhagavadgītā* says (v. 4)—

*sāṃkhya-yogau prthag bālāḥ pravādanti na paṇḍitāḥ |
ekamapyāsthitaḥ samyagu-bhayor-vindate phalam ||*

It is the ignorant, and not the learned, who say that *Sāṃkhya* and *Yoga* are different. One, resorting to anyone properly, obtains the result of both.

That the two systems were looked upon as similar is proved by the fact that they are mentioned together in the *Śvetāśvatara Upaniṣad* (vi. 13), *Vana* (2. 15), *Sānti* (228. 28 = 236. 29 ch. ed.) and *Anuśāsana* (14. 323), *Parvans* of the *Mahābhārata*, *Padmapurāṇa* (*Pātāla*, 85, 11 ff.), etc.

The difference between the two systems is apparent, not real. The main and obvious distinction between the two is that *Sāṃkhya*, though not atheistic in the sense of denial of God, is agnostic.

Īśvarāsiddheḥ pramāṇābhāvāt / It does not negate the existence of God categorically, but says that His existence is not established by evidence. This is not denying God, but denying evidence proving His existence. Sāṃkhya regards *Prakṛti* as the ultimate cause of the world of objects. It is the contact between *Prakṛti* and *Puruṣa* (Self) that causes the evolution of the world. According to this system, there is no reason for postulating the agency of God, apart from *Puruṣa-Prakṛti* combine, as the ultimate cause, the *nimitta-kāraṇa* or Efficient Cause.

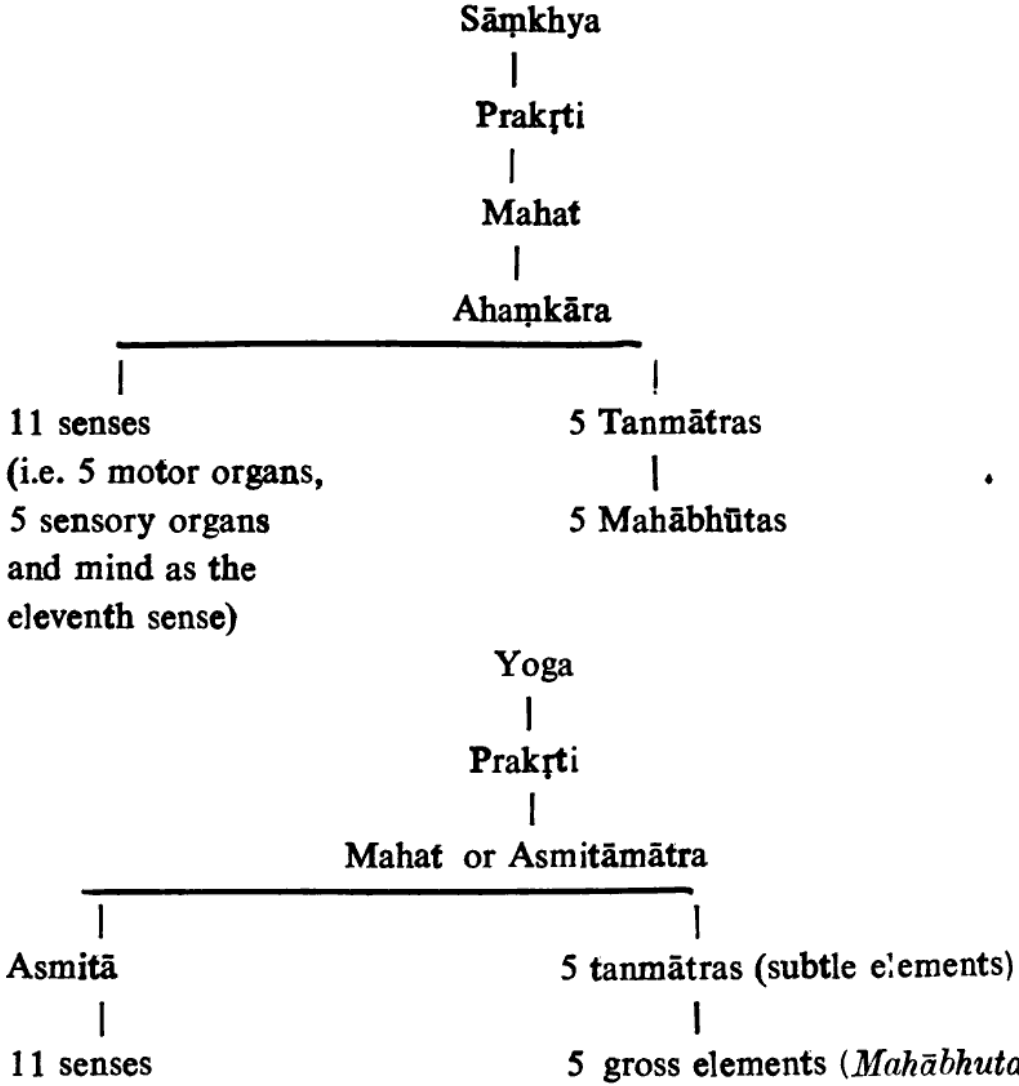
Yoga, however, has implicit faith in the existence of God as the axiomatic truth. He is One who is absolutely free from the pain and bondage to which ordinary mortals are subject. He is unaffected by *Kleśa*, *Karma-vipāka* and *Āśaya* (i. 24). It is devotion to God (*īśvara-praṇidhāna*, i. 23) which helps the *yogin* attain *Samādhi*, his ultimate aim.

Both the systems recognise the duality of *Puruṣa* and *Prakṛti*, and believe in the evolution of the world from them jointly.³⁹

Both Sāṃkhya and *Yoga* recognise *Viveka-jñāna* (discriminative knowledge) as essential for paving the way to the attainment of the goal. While Sāṃkhya does not specify the methods of acquiring the above kind of knowledge, *Yoga* prescribes methods of rigid self-discipline, breathing exercises and *āsanas* designed to keep the body fit.

Another point of difference between the two systems is this. According to Sāṃkhya, *Avidyā* is the non-recognition of the distinction between *Prakṛti* and *Puruṣa*; thus *Avidyā* is *Akhyāti* or absence of knowledge. According to *Yoga*, *Avidyā* is not something negative, but positive false belief such as believing the impure, ephemeral, sorrow and non-self as pure, eternal, pleasure and self respectively. In *Yoga*, *Avidyā* is *anythākhyāti* which means positive misapprehension of the one as the other. According to both the systems, our bondage to *Prakṛti* is caused by illusion or ignorance (*Avidyā*). It is in the nature of *Avidyā* that they differ.

There is some difference between the two so far as the order of evolution is concerned, as will be clear from the following table.



The difference in the course of evolution also explains the difference between the terms *Prakṛti*, *Vikṛti* and *Prakṛti-Vikṛti* of Sāṃkhya on the one hand and *Viśeṣa* and *Aviśeṣa* of Yoga (YS. ii. 19) on the other.

Some are inclined to the view that Sāṃkhya is not familiar with *paramāṇu*, while Yoga knows it (YS. i. 40). Vijñānabhikṣu, however, takes *Sūkṣma*, used in the Sāṃkhya-kārikā, 39, to refer to atoms. The doctrine of *dharma*, *lakṣaṇa* and *avasthā-pariṇāma*, though not opposed to Sāṃkhya, is more clearly defined in Yoga. Minor differences in the process of perception exist between the two systems.⁴⁰

There is a difference between *Yoga* and *Sāṃkhya*, in the concept of *citta*. Unlike *Yoga*, *Sāṃkhya* does not look upon the *citta* as essentially all-pervading ; it is small or great in accordance with the kind of body it resorts to. Vijñānabhikṣu and Nāgeśa, in explaining the *Vyāsa-bhāṣya* (iv. 10) refer to the *Sāṃkhya* view that the *citta* is expanded or contracted according as it occupies a bigger or a smaller body. An analogy is that light-rays expand or contract according as they are in a room or a jar.

In *Yoga*, the individual is not so much at the mercy of *Prakṛti* as in *Sāṃkhya*. Enjoying great freedom he can, with God's help, effect his deliverance.

According to both the systems, the cycle of rebirths, with its many woes, is something which is to be escaped from.

It should be noted that Bādarāyaṇa, author of the *Vedānta-sūtra*, regards *Yoga* as cognate to *Sāṃkhya* of Kapila ; the common ground being the recognition of the *Svātantrya* or independence of Cosmic Processes.

YOGA IN MAHĀBHĀRATA (including the *Bhagavadgītā*)^{4 1}

Yoga philosophy influenced many other works of which an important treatise is the *Mahābhārata*. We have already seen how the term 'Yoga' has been used in different senses in the *Bhagavadgītā* which belongs to the Bhīṣmaparvan of this great epic. References to *Yoga* occur at several places in this work. The epic considers a *yogin* to be superior to a *Karmin* (one who pursues the philosophy of action), *Jñānin* (one who resorts to the path of knowledge) and the *Tapasvin* (ascetic). Therefore, the Lord gives the clarion call to Arjuna—*tasmād yogi bhava*. The epic emphasises self-restraint as the essential prerequisite of *yoga*. Like the *YS.*, which prescribes eight *yogāṅgas*, the *Mahābhārata* also holds (Vana, ii. 18) *aṣṭāṅga buddhi* as destroying all evils (*sarvāśreyo-vighātini*).

The *yoga* material in the *Mahābhārata* can be considered under three heads, viz. *Sādhana*, *Vibhūti* and *Kaivalya*. The first section of the *YS.*, called *Samādhi*, can be included under *Sādhana*.

The Aśvamedha-parvan (19/15-37) relates yogaśāstra ; Śānti (210/42) says that, as pieces of wood, when rubbed, generate fire which exists in wood, so *yoga* reveals *Ātman* which remains in the body.

There are references to *Dhāraṇā* and *Prāṇāyāma* in the Śānti-parvan, 11683-4. In this epic, many of the ascetics appear to have resorted to *Yoga* as a means to the acquisition of magical powers (Śānti, 326. 8) which are often mentioned in the work (e.g. Śānti, 340.55, 303.163 ; Anuśāsana 14.420).

In connexion with Sanatkumāra's exhortation to Dhṛtarāṣṭra in the Udyogaparvan, *Yoga* has been highly extolled. It is stated (Udyoga, 69/21, 36/52) that it is by *yoga* that one can learn the truth. Again, it is said that *yogins* can see the eternal God (Udyoga, chap. 46).

In the Mokṣadharmā, ch. 300 of the epic, articles of nourishing food for *Yogins* are mentioned.

A feature that distinguishes *Yoga* in the *Mahābhārata* from the *Yogasūtra* in this. The latter regards devotion to God (*īśvara-praṇidhāna*) as one of the factors paving the way to *Samādhi*. YS., I. 23 says *īśvara-praṇidhānādvā*. Thus, it is considered to be an alternative to *tīvera-samvega* (i. 21) or ardent urge. Again, *īśvara-praṇidhāna* is included among the external factors or accessories (*bahirāṅga*) as pointed out by the *Vyāsa-bhāṣya* under YS. iii. 1.

In the *Gītā*, however, which is a part of the *Mahābhārata*, as already mentioned, Kṛṣṇa exhorts Arjuna as follows.

manmanā bhava madbhakto madyājī maṃ namaskuru |
māmevaisya i satyaṃ te pratijānepriyo'si me ||

xviii. 65

Keep me in your mind, be a devotee of mine, perform sacrifice to me, salute me (Thus) you will surely reach me. This I promise to you ; you are dear to me.

In vi. 14, the Lord says—*maccitto yukta āsīta matparaḥ*—having me in mind, be engaged in *Yoga* with me as the end of life (*ahameva paraḥ puruṣārtho yasya*). VI. 15 says that, thus performing *Yoga*, a *yogin* attains bliss which is in the form of me (*madrūpeṇa*

avasthitam). Thus, according to the *Gītā*, and, for that matter, *Mahābhārata*, devotion to God is the sole means to the end.

The *Gītā* characterises itself as *Yoga-śāstra*. Its message is called *Yoga*, the deliverer of the message is *Yogeśvara*. The ideal man, according to it, is a *Yogin*. The fundamental difference between the *Yoga* of the *YS*. and the *Yoga* of the *Gītā* is this. The former uses *yoga* in the narrow technical sense of thought-control (*cittavṛttinirodha*). In the latter, the term is used in its derivative sense of union (from root *yuj*, to unite) or fellowship with God. As this union is to be effected by proper effort, right devotion and correct knowledge, we have, in the *Gītā*, the threefold path, called *Karmayoga*, *Bhaktiyoga* and *Jñānayoga*. It speaks also of *Buddhi-yoga*, *Dhyāna-yoga* and *Sannyāsa-yoga*. In fact, the treatise makes no rigid distinction between the different forms of *yoga*. It advocates a synthesis.

The *Gītā* attaches importance to *prāṇāyāma* (iv. 29). *Yama* (.x 29), *niyama* (vii. 20), *dhyāna* (xii. 12), *āsana* (vi. 11), *samādhi* (ii. 44, 53, 54), *prāṇa* (iv. 29, v. 27 etc.), *apāṇa* (v. 27), which are used in the *YS*. As an illustration of the community of ideas between the *YS* and the *Gītā*, we may point out that, while exhorting Arjuna, Kṛṣṇa tells him (*Gītā* vi. 35) that the restless mind can be steadied by *abhyāsa* (practice) and *vairāgya* (detachment). This is exactly similar to the *YS*. i. 12 (*abhyāsa-vairāgyābhyāṃ tannirodhaḥ*). But, the goal and the method of attaining it are different in the two treatises. The ultimate aim, according to the *YS*., is the realisation of the isolation of *Puruṣa* from *Prakṛti*. For this goal, one has to go through a round of self-discipline. In the *Gītā*, the *summum bonum* is union with God. While the *yoga* in the *Pātañjala* system is only a channel of mental discipline, in the *Gītā*, *Yoga* is an ocean of spiritual life. Kṛṣṇa says—

yat karoṣi yadaśnāsi yajjuhoṣi dadāsi yat /
yattapasyasi kaunteya tat kuruṣva madarpaṇam /

ix. 27

O son of Kuntī, offer unto me whatever you do, whatever you eat, whatever you sacrifice, you perform, whatever you give, whatever

penance you do. This shows that the devotee is required to live a God-centred life, all his activities being directed to God alone. In the *YS.*, God plays a minor rôle ; devotion to Him is stated to remove all obstacles in the path of *Yoga*. To Patañjali, *Īśvara* is *Puruṣa-viśeṣa* who, unlike ordinary man, is unaffected by the action and imperfections of the world. He is not omnipresent nor is He the creator. He is not the direct liberator of souls. Salvation does not mean union with Him. In the *Gītā*, God is both immanent and transcendent. He controls all the activities of nature. He is a Redeemer. He has many facets ; as Brahman He is absolute, as *Hiraṇyagarbha* the cosmic Soul, as *Īśvara* personal God, as *Śakti* the creative Power ; he is *avatāra* or God incarnated in human form, he is *Jīva* as the individual soul, *Vibhūti* or a particular manifestation. He is *Prakṛti*. The *Puruṣottama*, depicted in the *Gītā*, is a lot different from the *Puruṣa-viśeṣa* as described in the *YS.* Refuge in Him is the sole duty of the devotee. The Lord says

sarva-dharmān parityajya mām ekaṃ śaraṇam vraja /
ahaṃ tvāṃ sarva-pāpebhya mokṣayiṣyāmi mā śucaḥ /

xviii. 66

Unlike the *YS.*, the *Gītā* does not prescribe harsh physical and mental discipline. It imposes no difficult posture of the body, nor does it advocate prolonged breathing exercises causing great physical exertion, while suggesting moderation in sleeping and eating, and not severe fasts.

In short, *Pātañjala Yogasūtra* is a system of psychic discipline designed to clarify the intellect, and purge the mind of impurities and illusions with a view to directly perceiving the Reality. The *Gītā* is a code of conduct designed to enable people to face the challenges of life with the core of our being unaffected. It also teaches the means of attaining the highest goal. It combines an ethical code based on a metaphysical scheme. Hence the chapter—colophons of this work state—*brahmavidyāyām yogaśāstre*.

Both Garbe and Hopkins are of the opinion that the present *Gītā* is the result of work of several writers in different centuries. Garbe thinks that the original *Gītā* was written in the second

century B.C. as a theistic tract based on *Sāṃkhya* and *Yoga* ; it was later redacted by the upholders of Upaniṣadic monism in the second century A.D. This is why we find in it theistic and pantheistic doctrines mixed together. *Jñāneśvarī* by Jñānadeva (1275-96), a celebrated expositor of the *Gītā*, thinks that it aims at teaching Patañjali's *Yoga*.

The *Gītā* gives advice about *dhyāna*, stresses (vi. 35 *abhyāsa* and *vairāgya* (c.f. *YS.* i. 12) as a means to the restraint of the mind. As *Yoga* stresses the importance of *Vivekajñāna* for a *Yogin*, so also the *Gītā* regards (iv. 33) *Jñāna* as superior to ritualism. All the three paths of Knowledge, Action and Devotion, described in the work, are called *Yoga*. Some would add a fourth *yoga*, viz. *Dhyāna-yoga* to which we have referred above. These are dealt with in three chapters. But, the whole work is devoted to the description of this threefold *Yoga*. The *Gītā* advises (ii. 48) one to act after resorting to *Yoga*, and giving up *saṅga* or attachment ; *saṅga* is condemned also in ii. 47, 62. The *YS.* condemns *saṅga* in iii. 51. The *Gītā* declares (ii. 48) *saṃatvaṃ yoga ucyate*. This *saṃatva* is but another name of *upekṣā* of the *YS.* (i. 33). The *Śānti-parvan* (247/17) says that a *yogin* is not affected by *Guṇa* and *Doṣa*. The *Gītā* (vi. 16) holds that *Yoga* is not possible for one who eats too much nor for one who totally abstains from food. An aspirant is asked, in the *Gītā* (vi. 13), to look steadfastly at the tip of his nose.

The great importance of the *Gītā* lies in the fact that it has presented popular and practical ways to *Yoga*. According to it, one subjecting oneself to Yogic discipline, need not shun practical life. It shows how a person can practise *Yoga* while performing other duties of life. From the above account of *Yoga* in the *Gītā*, it is clear that it has deftly dealt with aspects of *Yoga*, each of which developed into a distinct type or school, viz. *Karma*, *Jñāna*, *Dhyāna* and *Bhakti*.

The *Mahābhārata* and the *YS.* reveal difference in the matter of *Japa*. The epic deals with the importance of *Japa* and *Jāpaka* (reciter) in the Mokṣadharmā-parvan, 189-193. The *YS.* mentions *Japa* but once in I. 28. *Japa* of Vedic texts formed an essential

part of the Vedic sacrificial tradition which associates the recitation of sacred texts with the worship of sacred fires. *Japa* is an independent discipline and a way of life which requires the acquisition of all those moral and spiritual qualities which are associated with *Yoga*. The practice of *Japa* is believed to lead the reciter (*Jāpaka*) to higher and higher stages of religious and spiritual progress. *Japa*, for its own sake, without the least taint of desire, is supposed to enable the *Jāpaka* to attain the highest goal of self-realisation. So far as religious and spiritual attainments are concerned, the *Jāpaka* stands on an equal footing with the *Yogin*. The *Mahābhārata* glorifies silent *Japa* of Vedic texts. There are several references in the *Brāhmaṇas* (e.g. *Aitareya* II. 38, IV. 14; *Śatapatha* I. 5. 1. 26) to *Japa* in connection with the sacrificial ritual.

In the *YS.* I. 28, *Japa*, as explained in *Vyāsa-bhāṣya*, means *praṇavasya japa*, i.e. repetition of *Om*. In *YS.* II. 1 and 32, the term *svādhyāya* has been explained, in the commentary, as *praṇavādi-pavitṛāṇām japa*, i.e. repetition of holy things like *Praṇava* etc. or the study of *Mokṣasāstra*. Thus, it appears that *japa* has not precisely the same connotation or importance in the *Mahābhārata* and in the *YS.*

In later times, the spirit of the Veda became more important than the latter. In the Upaniṣad, *Om* symbolises the quintessence of the Veda. The *Japa* of the Upaniṣadic *Praṇava* was incorporated in *Yoga*. *Japa*, with its magical and mystical significance, developed in the *Brāhmaṇas*, and was adopted in the epic. This looks like an ancient parallel to the Tāntric practice of attaching great importance to *Japa* of sacred *mantras* as means to the attainment of the highest spiritual development. According to popular religious belief, the muttering of God's name, even without understanding the meaning and purpose of recitation, leads to the acquisition of religious merit and achievement of final salvation.

YOGA AND PURĀṆA

The pervasive influence of *Yoga* brought *Purāṇas* also into its ambit. This is but natural. The *Purāṇas* were popular works.

Yoga was also popular. Though *Rājāyoga* was, perhaps, confined to the elite or the intellectuals, *Hathayoga* seems to have been practised by common men some of whom took to it for physical improvement, while others adopted some difficult *Āsanas* to evoke the admiration of the people at large, and thereby to earn two pice.

According to the *Vāyu*, 11. 63, the first signs of effective *yoga* are as follows⁴² :

strength, freedom from disease, absence of greed, bright complexion, fine voice, pleasant look, pleasant smell in the body, small quantity of urine and excreta.

The *Mārkaṇḍeya* (36.63 = 39.63, Cal. ed.) adds *aniṣṭhuratva* (absence of cruelty). The *Mārkaṇḍeya* also adds the people, like *yogins*, praise his qualities behind his back, and no animal is afraid of him. The *Yogin* is unaffected by severe cold or heat, and is not afraid of others⁴³—these indicate imminent success. That success in *yoga* is impending is indicated if the aspirant sees the earth or his body as if on fire, and if he sees himself entering into the elements (*bhūtāni* which may also denote creatures), *Vāyu*, 11.64.

The *Mārkaṇḍeya* (38.26) and the *Viṣṇu* (11.13), deal, in some detail, with *yogicaryā* or the conduct of *yogins*. For example, the *Mārkaṇḍeya* says (38.2-3)—honour and disregard cause pleasure and pain to people in general ; but these have an opposite effect to a *yogin*, and serve to cause perfection in him. These two are called poison and nectar respectively for him. The *Viṣṇu* holds (II. 13, 42-43) that a *Yogin* should so behave that people disregard him ; because honour does the greatest harm to the progress of *Yoga* (*sammānanā parāṇi hāniṇi Yogardheḥ kurute*). *Viṣṇu*, V. 10.14 mentions *Prāṇāyāma*, *Recaka*, *Pūraka* and *Kumbhaka*. The *Mārkaṇḍeya*, as quoted in Lakṣmīdhara's *Kṛtyakalpataru* on *Mokṣa*, pp. 167-177, states that the *yogin* should meditate in the following places : unoccupied spot, forest, cave. He should avoid the following places : noisy, near fire, near water, old cowshed, juncture of four roads, near a heap of dried leaves, river bank, cemetery, infested with creeping creatures, dangerous spot, near a wall, near a *caitya*⁴⁴, near anthill. This *Purāṇa* asks one not to practise *yoga* when the

stomach is windy, when hungry or tired or mentally disturbed, when it is very cold, very hot or windy.

As regards *Āsana*, the *Viṣṇu* mentions (VI. 7.39) *Bhadrāsana*. The *Āsanas*, called *Svastika*, *Padma* and *Ardhāsana* are mentioned in the *Vāyu* (11.13), *Mārkaṇḍeya* (36.28), *Kūrma* (11.11.43), *Līṅga* (I. 8.86) and *Garuḍa* (I. 238.11).

For *Dhyāna*, the *Viṣṇudharmottara* (III. 283.6) prescribes *Svastika*, *Sarvatobhadra*, *Kamala* (i.e. *Padma*) and *Paryāṅka*. The *Bhāgavata* (III. 28.8) uses the word *Sthiramāsanam*.

The *Kūrmapurāṇa* states (I. 25.44) that *Yājñavalkya* composed a *Yogaśāstra*. In the *Viṣṇupurāṇa*, it is laid down (IV. 4.107) that *Hiraṇyanābha* acquired the knowledge of *yoga* from the great *Yogīśvara Yājñavalkya*, a pupil of *Jaimini*. According to the *Padmapurāṇa*, *Dhyāna* is either *nirguṇa* (IV. 84.80-86) or *saguṇa* (IV. 84.88-96) ; *nirākara* or *sākāra* (II. 80.70, 77-78). The *Skandapurāṇa* (*Kāśīkhaṇḍa*), ch. 41.19, states *dhyāna* as *saguṇa* and *nirguṇa* : *saguṇa* depends on different forms or is accompanied by *mantras* ; *nirguṇa* does not depend on any form or is not accompanied by *mantras*.

The eight *Yogāṅgas*, as mentioned in the *YS.* (ii. 29, are described in some detail in some *Purāṇas* ; e.g. *Agni*, chs. 214-15, 372-76 ; *Bhāgavata*, III. 28, *Kūrma*, II. 11, *Narasimha*, 61, *Matsya*, ch. 52, *Mārkaṇḍeya*, chs. 36-40 (Venk. ed. = 39-43 of Cal. ed.), *Līṅga*, I. 8, *Vāyu*, chs. 10-15, *Viṣṇu*, VI. 7 (closely resembling *YS.* in ideas and terminology), *Viṣṇudharmottara*, III. 280-84. *Skanda* (*Kāśīkhaṇḍa*), ch. 41.

It is noteworthy that, in *Purāṇa*, *Yoga* is generally taken in its literal sense of union ; union of one's mind with Brahman, of *Jivātman* with *Paramātman*. This idea is clear in the *Viṣṇupurāṇa* (VI. 3.31) :

ātma-prayatna-sāpekṣā viśiṣṭā yā manogatih |
tasya brahmaṇi saṇyogo yoga ityabhidhīyate ||

This meaning of *Yoga*, presumably influenced by *Vedānta*, is found also in the popular cults of later times.

YOGA, DHARMASŪTRA AND DHARMAŚĀSTRA

The aphoristic Dharmasūtras and the metrical Dharmaśāstras deal with religious and secular law, in short, with the conduct of people in the family and social life. It is, therefore, natural that these should imbibe Yogic ideas ; because *Yoga* aims at disciplining the mind and the body.

The *Āpastamba-dharmasūtra* (I. 8.23. 3-6) quotes a verse the purport of which is that the destruction of *doṣas* (faults) is the result of *Yoga* in this life ; a wise man, having cast off the *doṣas* that cause harm to all beings, attains peace. This is followed by a list of fifteen *doṣas* like anger, greed, hypocrisy, etc.

The *Yājñavalkya-smṛti* (III. 110) writes *Yogaśāstraṃ ca matproktam*. This shows that he composed a work on *Yoga*. This *Smṛti* enumerates (III. 312) the following ten *Yamas* instead of the five mentioned in the *YS.* (II. 30-31) : *brahmacarya*, *dayā*, *kṣānti* (forbearance or forgiveness), *dāna*, *satya*, *akalkatā* (lack of deceit or hypocrisy), *ahiṃsā*, *asteya* (non-theft), *mādhurya* (sweetness, i.e. a pleasant personality or sweet speed), *dama* (self-restraint). The following ten are enumerated (III. 313) as *Niyama* instead of the five *Niyamas* mentioned in *YS.* II. 32 :

snāna, *mauna*, *upavāsa*, *ijyā* (sacrifice), *svādhyāya*, *upastha-nigraha* (restraint of the male organ), *guruśuśrūṣā*, *śauca*, *akrodha*, *apramādatā*.

Manu does not enumerate *Yamas* and *niyamas*. *Yājñavalkya* appears (III. 198) to refer to *Padmāsana* which is mentioned by *Dakṣasmṛti* (vii. 5) also.

The *Devala-dharmasūtra*, quoted in Lakṣmīdhara's *Kṛtyakalpataru* (Mokṣa), p. 181, provides that a *yogin* should practise meditation in any of the following places :

shrine, empty house, mountain-cave, sands of a river,
forest, pure spot free from danger.

Prāṇāyāma is mentioned in some *Dharmasūtras* as a means of expiation, and not as a *yogāṅga*. For example, the *Āpastamba-dharmasūtra* (II. 5. 12. 14-15) ordains that, for the fault of being

asleep even after sunrise, a householder should perform *prāṇāyāma* continuously till he feels tired. The *Gautama-dharmasūtra* provides *prāṇāyāma* as a part of atonement on the part of the pupil if some animal, other than dog, snake, frog and cat, passes between the teacher and his pupil at the time of study. It also provides similar penance for smelling the odour from the mouth of one who has drunk liquor. *Prāṇāyāma* is provided as expiation of the sin incurred by a Vedic student, as a result of seeing an impure person like a *Caṇḍāla*. The *Baudhāyana-dharmasūtra* (IV. 1. 4-11, prose portion) mentions *prāṇāyāma* as expiation for a few lapses.

The *Devala-dharmasūtra*, as quoted in the aforesaid *Kṛtyakalpataṛu* (*Mokṣakāṇḍa*), p. 170, mentions and defines *Recaka*, *Pūraka* and *Kumbhaka* which constitute *Prāṇāyāma*.

The *Manusmṛti* (vi. 70-72) highly eulogises *Prāṇāyāma*. It is regarded as the highest *tapas* for Brāhmaṇas. It says that the blemishes of passion, etc. of the organs of sense should be destroyed by *Prāṇāyāma*. As regards other *Yogāṅgas*, it says that *Dhāraṇā* destroys sin, *Pratyāhāra* contact with objects of sense.⁴⁵ Manu xi. 248 states that six *prāṇāyāmas*, performed daily for a month, with *Vyāhṛtis*⁴⁶ and *Praṇava*, wash off such grave sins as the murder of a Brāhmaṇa. For getting rid of light sins, one should practise a single *Prāṇāyāma*. *Yājñavalkya* III. 305 also recognises the efficacy of *Prāṇāyāma* for destroying sins. According to *Yājñavalkya* I. 22, *Prāṇāyāma* is a daily must for men of the three higher castes. According to this work, *Prāṇāyāma* comprises *japa* of *Gāyatrī* for three times, preceded by *Omkāra* and the *Vyāhṛtis*.

The *Śaṅkha-smṛti* speaks of *dhyāna* as the means to the realisation of the Supreme God abiding in the heart of all : it also describes the mode of *dhyāna*. The *Dakṣa-smṛti* also stresses the importance of *dhyāna* and *jñāna* in fixing the mind on a particular object (as in *dhāraṇā*).

The *Devala-dharmasūtra*, as quoted in the *Kṛtyakalpataṛu* (*Mokṣakāṇḍa*), pp. 216-17 has a long passage on the *Siddhis*. *Yājñavalkya-smṛti*, III. 202-203 mentions some effects of *Yoga-siddhi*, such as being invisible to others, memory of past lives,

ability to visualise past and future happenings or distant objects, entrance into another body, etc.

Among the duties of Sannyāsins, mentioned by Manu (vi. 38-85), many are applicable to *Yogins*. Manu asks (vi. 65) Sannyāsins to contemplate, by *Yoga*, the subtleness of Supreme Self. In vi. 73 his advice to the ascetic is to practise *dhyānayoga*. One (verse 64) of the duties, mentioned in the *Yājñavalkya-smṛti* (III. 56-67), is identical with Manu, vi. 73.

According to the *Yājñavalkya-smṛti* (I. 8), the realisation of the Self by means of *Yoga* is the highest *dharma* (*ayaṃ tu paramo dharmo yad yogināmā-tmadarśanam*).

YOGA AND CLASSICAL SANSKRIT LITERATURE

Yoga had an impact on not only the other orthodox philosophical systems, and the religious practices of the followers of the Brāhmaṇical religion, but also on the heterodox religions of the Buddhists and the Jainas. Its influence is noticeable also in classical Sanskrit literature which reflects the condition of the society in which it arose. We shall confine ourselves only to Aśvaghoṣa (c. 1st cent. A.D.) and Kālidāsa (c. 5th cent. A.D.) for the present purpose. The *Buddhacarita* (XII. 67) of Aśvaghoṣa has this to say. When Gautama, with his insatiable thirst for true knowledge, approached the philosopher, Ārāḍa, the latter related to him his own idea of the way to liberation. Ārāḍa also mentioned the names of Jaigīṣavya, Janaka and Vṛddha Parāśara as persons who became liberated by following that path. The *Vyāsa-bhāṣya* on *YS* (iii. 18) gives a story about Āvaṭya (called prince of *Yogins*) and Jaigīṣavya who is quoted in the same *bhāṣya* on *YS*. ii. 55 for *indriya-jaya*. Jaigīṣavya was, perhaps, a Vedāntic writer on *Yoga*.

Kālidāsa appears to have been profoundly influenced by the *Yoga* system. In i. 8 of the *Raghuvamśa*, he says that the kings of this race, at the end of their lives, used to shed their mortal coils by resorting to *Yoga* (*Yogenānte tanutyajām*).⁴⁷ The poet refers (viii. 16) to *apavarga* as the *summum bonum* of the life of ascetic Raghu, as distinguished from *mahodaya* (i.e. *abhyudaya* or *bhoga*). The

terms *apararga* and *bhoga* (i.e. *mahodaya*) occur in *YS.*, ii. 18. The terms *dhāraṇā* (iii. 1), practice of *prañidhāna* (*YS.* i. 23, ii. 1) resulting in the mastery of the five *Prāṇas*, are mentioned in the *Raghuvaṃśa*, viii. 19. *Raghu*, vii. 21 refers to the mastery over the three *guṇas* which constitute *Prakṛti*. The same thing is mentioned as *Pradhāna-jaya* in the *YS.*, ii. 48. *Raghuvaṃśa*, viii. 22 refers to *Yoga* as a means to *paramātma-darśana*.

In the *Raghuvaṃśa*, i. 73, the poet refers to *Dhyāna* which is a *Yogāṅga*. The same verse compares a person in meditation to a lake in which the fish are asleep. This is the picture of a *Yogin* with his senses withdrawn from their objects. The next verse mentions *Prañidhāna* (concentration) which is mentioned in the *YS* (i. 23, ii. 1) as a requisite for the practice of *Yoga*.

Raghuvaṃśa XII. 52 is as follows :

Virāsanaḥ-dhyānajuṣāṃ ṛṣiṇāṃ
amī samadhyāsita-vedimadhyāḥ |
nivāta-miṣkampatayā-vibhānti
Yogādhirūḍhā iva śākhino' pi. //

Even those trees, standing in the middle of the altars, belonging to the sages, performing meditation in the posture of *Virāsana*, appear as though absorbed in contemplation owing to their motionlessness due to the absence of wind.

For the notes on the *Yoga* elements in the verse, see our comments on the *Raghuvaṃśa*, i. 8, vi. 46. In the *Kumārasambhava* (iii. 45 ff), the poet, imbued with ancient Indian culture, shows his intimate familiarity with *Yoga*. We quote below the verses describing Śiva in a Yogic posture, and note the elements of *Yoga* contained therein :

paryāṅka-bandha-sthira-pūrvakāyam
ṛjvāyataṃ saṃnamitōbhayaṃsam |
uttāna-pāṇi-dvaya-saṃniveśāt
phulla-rājivami-vāṅka-madhya // iii. 45

The forepart of whose body was steady due to the posture called *Virāsana*, who was sitting straight and

fully drawn up, both of whose shoulders were a little bent, and on whose lap there lay, as it were, a full-blown lotus, as his two hands were placed there with the palms turned upwards.

Virāsana is described in the *HYP*, I. 21.

The above description agrees with the following description contained in the *Yogasāra*, as quoted by Mallinātha :

Uttānite karatale karamu-ttānitaṃ param |
ādāyāṅkagataṃ kṛtvā dhyāyed yastasya śōntaram ||
Kimcit-prakāśa-stimīto-gratārair-
bhrū-vikriyāyāṃ virato-prasaṅgāt |
netrair-avispandita-pakṣma-mālair-
lakṣyīkṛta-ghrāṇam-adhomayūkhaiḥ || iii. 47

Who was looking steadfastly at the (tip of his) nose with his eyes, the terrible pupils of which were motionless and shining but a little, which had desisted from the habit of knitting the eyebrows, the thick lashes of which were not moving, and the vision of which was turned downwards.

A typical Yogic practice is to look steadfastly at the tip of the nose ; this helps concentration. The *Yogasāra*, quoted by Mallinātha, states as follows :

Karaṇānya-bahiṣkṛtya sthāṇuwan-niścalātmakaḥ |
ātmanāṃ hṛdaye dhyāyen-nāsāgra-nyasta-locanaḥ ||

With this may be compared the following verse of the *Bhagavad-gītā* :

samaṃ kāya-śirogrīvaṃ dhārayan-nacalaṃ sthiraḥ |
saṃprekṣya nāsikāgraṃ svaṃ diśaś-cānavalokayan || vi. 13
avṛṣṭi-saṃrambhāmi-vāmbuvāham
apāmiivā-dhārama-nuttaraṅgam |
antaś-carāṇāṃ marutāṃ nirodhān-
nivāta niṣkampamiva pradīpam || iii. 48

Who, owing to the suspension of the vital airs (lit. the in-moving airs), appeared like a cloud and blustering up to burst into a shower or like a reservoir of water

unagitated with ripples or like a lamp (burning) without flicker at a windless place.

This verse refers to *Prāṇāyāma* which plays an important rôle in both *Rājayoga* and *Hatheyoga*.

Antaścārāṇām marutām—the five internal winds are *Prāṇa* (in the heart), *Apāna* (in the anus), *Samāna* (in the navel), *Udāna* (in the throat) and *Vyāna* (pervading the body).

C.f. *Bhagavadgītā*, iv. 29, 30 :

apāne juhvatī prāṇam prāṇépānam tathāpare |
prāṇāpāna-gatī ruddhvā prāṇāyāma-parāyaṇāḥ |
apare niyatāhārāḥ prāṇān prāṇeṣu juhvatī |

Marutām nirodhāt—*nirodha* or suspension of breath is required in the *Kumbhaka-prāṇāyāma*.

Mano navadvāra-niṣiddhavṛtti
hṛdi vyavasthāpya samādhi-vaśyam |
yamakṣaram kṣetravido vidus-
tamātmānamā-tmnyavalokayanām || iii. 50

And, who having fixed in his heart his mind, with its operations through the nine gates (of senses) entirely suspended and completely under the influence of concentration, was realising in himself his ownself, whom the seers call the Imperishable.

Mano navadvāra-niṣiddha-vṛtti—this is *Pratyāhāra* of the Y.S. (II. 54), which means withdrawal of the senses from the sense-objects.

Samādhi-vaśya—*Samādhi* is mentioned in the Y.S. (II. 29) as a *Yogāṅga* (accessory of Yoga) : it is the ultimate stage of the Yogic practice.

In the *Abhijñāna-śakuntala* (vii. 11), Kālidāsa compares the sage, absorbed in meditation, to a fixed *sthāṇu* (pillar).

The opening verse of the *Mṛcchakaṭīka* of Śūdraka (c. 6th cent. A.D.) is as follows :

paryāṅka-bandha-dviguṇīta-bhujagā-śleṣa-saṃvīta-jāno-
ranlah-prāṇāvarodha-vyuparata-sakala-jñāna-ruddhe-ndriyasya |

*ātmanyā-tmānameva vyapagata-karaṇaṃ paśyates-tattvadrṣṭyā
śambhorvaḥ pātu śūnyekṣaṇa-ghaṭita-laya-brahma-lagnaḥ samādhiḥ ||*

May the abstract meditation of Śiva, concentrated on Brahma owing to the (intense) absorption caused by the lack of any perception, protect you ! (Of Śiva) whose knees are wrapped round with the doubly tightened fold of the serpent, as he sits, in the *Paryāṅka-bandha* posture ; (the functions of whose senses are so suspended as to cause the cessation of all perception, because of the vital airs being confined within and who, with the eye of truth, is seeing within himself his own self (as the Universal Soul)—with absolute identification of the two (lit. with the functions of senses having completely ceased or which is devoid of all kinds of organs.

The elements of *Yoga* in the aforesaid verse are : *paryāṅka-bandha* (*Virāsana*), *antaḥ-prāṇāvarodha* (*Prāṇāyāma*), *Vyuparata-sakala-jñāna* (*asaṃprajñāta Samādhi* in *Yoga*), *ruddhendriya* (as in *Pratyāhāra*), *Laya* (*Layayoga*), *Samādhi*, *Ātmanyātmānam*—Commentator *Prthvīdhara* attributes the verse *Karaṇānya-bahiskṛtya* etc. already quoted and attributed by *Mallinātha* to *Yogasāra*, to *Yogasāgara*.

YOGAVĀŚIṢṬHA

In an account of *Yoga* literature, we should include also the *Yogavāśiṣṭha* (also known as *Ārṣa-rāmāyaṇa*, *Jñānavāśiṣṭha*, *Mahā-rāmāyaṇa* or *Vaśiṣṭha-rāmāyaṇa*) of unknown authorship⁴⁸ and date⁴⁹. An index to its popularity is the existence of several commentaries on it. Some of them are the *Yogavāśiṣṭha-tātparyasamgraha*, *Samśāra-tāparī* (by *Advayāranya*), *Candrikā* (by *Ātma-sukha*), *Tātparya-prakāśa* (by *Ānandabodhendra Sarasvatī*, pupil of *Gaṅgādharendra Sarasvatī*), *Pada-candrikā* (by *Mādhava Sarasvatī*), *Yogavāśiṣṭha-tātparya-prakāśa* (by *Sadānanda*). Though entitled *Yogavāśiṣṭha*, it does not agree fully with the traditional *Yoga* system. We shall briefly set forth here the salient points of agreement and difference between these two.

The highlights of the *Yogavāṣiṣṭha*, in comparison with the traditional *Yoga* system, are as follows.

One's own direct experience is the only ultimate source of knowledge, (II. 19. 16) ; all other *pramāṇas* are dependent on it. It believes in the unqualified equality of rights of both men and women in spiritual matters. The *Y.V.* teaches friendliness not only to the human beings, but also to all creatures. A noteworthy feature of the work is that it does not follow one particular school of thought. It is a sort of synthesis of the best features of all the systems, particularly *Sāṃkhya* and *Yoga*, the Buddhist and the Upaniṣadic. It reveals a comprehensive idealism which is different from the views of other Indian idealistic schools of thought.

Experience and reflection reveal that, without a common thing in both, two things cannot be related to each other as cause and effect or as subject and object. As all things, subjects and objects are related, these must be modifications or forms of the single consciousness. Consciousness, in its objective and manifested phase, is *manas* or mind. The phenomenal world is a creation of mind, an idea. The objects are like dream. Time and space have nothing absolute and purely objective about them. Both relative and subjective, differ with different subjects. None is experienced by a *Yogin* in the state of *Samādhi*. Everything in the world, the order, stability, etc. are imaginary like those of dreams.

Because of its various functions, mind is variously called *buddhi* (intellect), *ahaṃkāra* (ego), *citta*, *karma* (action), *vāsanā* (desire), *indriya* (sense), *prakṛti* (root-matter III. 96.3, 17-29, III. 64.16, V. 13.51, 54, III. 96.43). The *Y.V.* identifies mind with Brahman. It is called *Jiva*, ego and a physical body (III. 64.12, 14, III. 13. 18f) in accordance with the three grades of manifestation with reference to its grossness, *Jivas* are of innumerable kinds (IV. 43. 1-4).

Being possessed of mind, we have unlimited power. Mind has creative power. Our thoughts mould our lives. Thought causes our bondage or liberation. Many of the diseases of the body are caused by mental disturbances. These can be cured by right thought

and re-education of the mind. We can lead a happy life by the correct culture of the mind. (III. 11.16, III. 4-79, IV. 21.20-22 etc.).

The attainment of superhuman powers depends on the affirmation of our spiritual nature which is beyond the limitations of the body of flesh and blood. Such powers can also be obtained by the awakening and control of the *Kuṇḍalinī-śakti* lying dormant in *Mulādhāra* (VIa. 24, 80, 30f etc.).

Self is the Reality underlying the universe. It manifests itself in all beings and objects of the world (VIa 78. 18-27, VIa. 6. 15-16, V. 27.12 etc.). The post-mortem experience of heaven or hell is what the dead deserve according to their desires, beliefs, imagination in worldly life. Unfulfilled desire is the cause of rebirth. Those, who die without any desire, are not reborn. They attain *Nirvāṇa* in which there is complete identity with the absolute Brahman.

Nothing but the realisation of the absolute in our consciousness can make man perfectly happy and free, which, indeed, is the goal of life. Vaśiṣṭha gives a detailed scheme of self-realisation which leads to *Nirvāṇa* or the obliteration of all limitations and sufferings, and leads to the absolute freedom and happiness of man here in this world. He rules out the common beliefs and practices, supposed to lead man to the goal. For example, he refers to the futility of undergoing penances (VIb. 199. 30), rules of discipline prescribed by any sect. (VIb. 199, 31), pilgrimage, religious gifts, bath in holy waters, study of scriptures, yogic feats, sacrifices, worship of deities, etc. (VIb. 174. 24, VIb. 197, 18) It is the knowledge of Reality, gained through right thinking, living in accordance with the enlightenment obtained from that knowledge, that helps one cross the ocean of suffering and enter into the land of bliss (III. 7.17, II. 11.36, V. 83.18, V. 13.85, 89). By introspection, reflection and intuition, one has to realise that Brahman is the only Reality pervading the world ; Brahman is the very self of us all - this should be the firm conviction in life (V. 79. 2, 3 ; VIb. 190. 5). For correct thinking, the mind has to be purified by the study of philosophical works, association of the wise and cultivation of the moral sense (V. 5.5 ; 21.11). The points of one's reflection should be what am I ? How do I get world-experience ? What are life and death ?

For the true knowledge of the Absolute, we have to expand ourselves into the Absolute (VIb. 22.1-5) by casting off our limitations and snapping the bonds of individuality. This process is called *Yoga*. The *YV* stresses this practical yogic method for self-realisation ; this is the significance of the title of the work.

The above method proceeds along two lines ; viz. denial of the limited and imperfect *individuality* and affirmation of the *Self* which is perfection, peace and joy. The practice of self-realisation may be possible in the following ways :

- (i) *Brahma-bhāvanā*—I am not an individual, but the infinite Absolute.
- (ii) Negation of individuality, possessions and desires by cultivation of equanimity, universal friendship, sense of oneness with all, intense love of the Self.
- (iii) Controlling and putting a stop to the constant rising and setting of the vital currents (*prāṇas*), thus causing the cessation of the perennial flux of our inner being.

The path of the individual consciousness, being evolved into the Absolute, is marked by seven stages, according to the *YV*. :

- (i) *Śulheccā*—the will of a person, conscious of the evils of individual and selfish living, to get over it.
- (ii) *Vicāraṇā*—reflection on the nature of the Self and the world.
- (iii) *Tanumānasa*—sense of individuality becoming less and less assertive and being felt a little due to knowledge of ultimate unreality revealed by philosophical thought.
- (iv) *Sattvāpatti*—the aspirant's feeling of being the real Self within himself.
- (v) *Asaṃsakti*—final giving up of attachment to the objects of the world by overcoming all desires.
- (vi) *Padārthābhīvanā*⁵⁰—the feeling a unreality of all things from the point of view of the Absolute.
- (vii) *Turyagā*—mystic experience of union with the Reality, realised in consciousness.

One, in the seventh stage above, is known as *Jīvanmukta*. The work describes how such a person feels and works. The happiest person on earth, the *Jīvanmukta* is unaffected by pleasure and pain. While performing all the duties of life, he is free within. Free from the fetters of caste and creed, he is polite and amiable to all. He has nothing to desire or to give up. Away from the tribulations of life, he is always in solitude in the midst of worldly activities. All feel delighted in his company and to think about him. He needs no struggle for livelihood, as he is supported and protected by the guardian angels of the world. He continues to be more and more powerful, wise and lustrous. While enjoying life, he becomes a great man of action, and capable of renouncing all.

YOGA AND TANTRA⁵¹

One of the most important aspects of Tantra is *Yoga* which, being popular, was irresistibly incorporated into this literature. Tradition makes *Asaṅga* (c. 4th or 5th cent. A.D.), a stalwart of the *Yogācāra* school, responsible for the introduction of Tāntricism into Buddhism. *Tantra-yoga* combines elements of both *Rājayoga* and *Haṭhayoga* with a stronger penchant for the latter. It advocates the *Yoga* not only of meditation, but also of action. It appears that Tantra and *Yoga* exercised mutual influence. According to B. Bhattacharya, Tāntric culture indicates the pre-existence of both *Rājayoga* and *Haṭhayoga*⁵². *Rājayoga* leads to control over the mind, and *Haṭha-yoga* over the body.

Mudrā, in the sense of positions of fingers and hands, plays a prominent rôle in Tantra ; so much so that it has been included in the *Pañca-Makāras* (*Madya*, *Māṃsa*, *Matsya*, *Mudrā*, *Maithūna*) which are a *sine qua non* of Tāntric *Sādhana*. It should be noted that the term *Mudrā* has a wider connotation in *Yoga*, as we shall see in the descriptions which follow. This term, absent in the *YS.*, is used in *Haṭhayoga*. The *Gheraṇḍa-saṃhita*, a work on *Haṭhayoga*, mentions (III. 1-3) as many as twenty-five *Mudrās* including the *Khecari*. The fact that it devotes one hundred verses to this topic indicates the great importance attached to

Mudrās. The *HYP* describes (III. 6-23) elaborately ten *Mudrās*. *Śivasamhitā*, another work on *Hathayoga*, also mentions (iv. 15-31) ten *Mudrās*. It should be noted that, in *Hathayoga*, *Mudrā* mostly means a posture accompanied by *Prāṇāyāma*, as we find in the *HYP*, III. 6 ff. In some cases, *Mudrā* stands for a particular process not attended with *Āsana* or *Prāṇāyāma*. For example, *Khecari-mudrā* is described, in the *HYP*. (III. 37), as turning back the tongue so that it may enter the junction of the three *Nāḍīs*, (*Idā*, *Pinṅgalā*, *Suṣumṇā*), i.e. the cavity on the roof of the palate. Again, *Vajroli Mudrā* (*HYP* III. 85) consists in slowly and carefully drawing up the seminal fluid at the time of sexual intercourse. The *Khecari Mudrā* plays a very important part in *Hathayoga*, as we find in *HYP*. (I. 43, III. 32 ff., 52, 102 ; IV. 43 ff.). It differs from the *Khecari Mudrā*, described in the Tāntric works, e.g. *Jñānārṇava* (15.61-63), *Nitya-śodasikārṇava* (III. 15-23).

The Tāntric work, *Guhyasamāja* (pp. 163-164) accepts these accessories of *Yoga* instead of the eight mentioned in the *YS.*, II. 29, the former omitting *Yama*, *Niyama* and *Āsana*, and adding *Anusmṛti*. *Yama* appears to have been omitted because this work allows meat-eating, speaking the untruth and appropriating others' wealth. These are contrary to *Yama*. *Niyama* is left out for the obvious reason that it includes Vedic study and contemplation on God both of which are a taboo for the Buddhists. This Tantra ordains that one, failing to reach the goal by *Rājayoga*, should take to *Hathayoga*.

The fundamental difference between the *Yoga* of Patañjali and that of Tantra is this. In Tantra, there is no difference between *Śakti* and *Tattva* so that *Śakti* overcomes all obstacles, and brings about the union of the *yogin* with Supreme Śiva. Patañjali, however, does not recognise any *Śakti* excepting *Prakṛti* so that the *Yogin* knows no *Śakti* beyond the latter.

The aim of most of the Buddhist Tantras, including the above, is to prescribe a short path to the attainment of Buddhahood by Yogic practices.

Kuṇḍalinī, which is the pivot round which Tantra revolves, is not mentioned in *Rājayoga*. It is, however, mentioned in the *HYP* (e.g. I.48).

What distinguishes Tāntric *yoga* from the other forms of *yoga* is *Sādhana*. By Tāntric *Sādhana*, consisting in the prescribed mode of worship, the *Sādhana* succeeds in weaving the microcosm and the macrocosm into a single fabric. In Tantra, *yoga* (union) is effected by three stages, viz. Foundation, Method and Realisation. As M. Eliade says, "All Tāntrism presupposed mastery of the intricate *Haṭhayoga* training".

Tantrayoga requires the Yogic accessories of *Yama*, *Niyama*, *Pratyāhāra*, *Āsana*, *Prāṇāyāma*. In it, *Dikṣā* (initiation) is very important. The use of *Mantra*, *Yantra*, *Maṇḍala*, *Mudrā* is necessary. Besides *Dhyāna*, a *sādhaka* has to perform *Sandhyā* (meditation on the subtle body and on the release of *Kuṇḍalinī Śakti*), *Tarpaṇa* (purification of the elements), *Nyāsa* and *Śuddhi* (purification of the five *Maṅkārās*).

Tāntric *Sādhana* results in ritualistic awakening. It brings about the merger of the mind of the worshipper into the Infinite mind.

Tāntric *Sādhana* is twofold, *Dakṣiṇa* and *Vāma*. In the former, the five *Maṅkārās* are not used as such. In the latter, these are used in their own forms.

In Tāntric *Sādhana*, the female partner (*Śakti* or *Yoginī*) is essential either as *Bhogyā* (to be enjoyed) or *Pūjyā* (to be worshipped). It should be mentioned that *Rājayoga* repeatedly insists on *Brahmacarya* (e.g. *YS.* II. 30, 38) and the restraint of the senses (e.g. III 47, II.55). The *Śivasamhitā* (V.3) forbids enjoyment of women for the *Yogin*. Thus, on this point *Yoga* sharply differs from Tantra. The *HYP* does not categorically forbid sexual intercourse, but the *Vajrolī Mudrā*, taught by it (III. 85ff.), is designed to retain the semen, such retention being advocated as productive of great benefit.

Tāntric *Sādhana* may be performed alone or in a company (*Cakra*) with the *Guru* as the principal person at the centre.

So far as the ritual *maithuna* (sexual intercourse) is concerned, Tantra, particularly Buddhist Tantra lays stress on the retention of the seminal fluid except under special circumstances. Stabilisation of breath (by *Prāṇāyāma*), of thought (through meditation), of semen⁵³ (through *maithuna*), results in the four kinds of Joy, viz. *Ānanda*, *Paramānanda*, *Viramānanda* and *Sahajānanda*, as well as of wisdom. The realisation of voidness is the core of the Tāntric practices of *Mahāyāna* Buddhism, and, for that matter, of *Vajrayāna*. The composite system of Tāntricism, in which various kinds of *yoga* were combined, along with the sexo-yogic practice, came to be known under the general term *Vajrayāna*.

The followers of the *Dakṣiṇa* school set much store by *yoga*. Their *yoga* means self-abnegation with a view to reaching a state of ecstatic blissfulness in which the passive soul is lifted up by the divine grace. Tāntric *Mantra yoga* (discipline through incantations) operates with formulas. *Haṭhayoga* also is recognised in Tantra. Besides the usual eight accessories of *yoga* (*yogāṅga*), *Haṭha-yoga* provides for internal purification by the well-known six acts of *Dhauti*, etc. The entire process is designed to control the gross body (*sthūla śarīra*) so as to free the subtle body (*sūkṣma-śarīra*).

Some Tāntrikas resort to *Laya Yoga* (reintegration by merger). In it, the female nature-energy, representing *Śakti*, which is supposed to be dormant and coiled like a serpent (*Kuṇḍalini*) in *Mūlādhāra*, representing the uncreated, is roused and made to penetrate six *Cakras* within the body till it reaches *Sahasrāra*, the thousand-petalled lotus at the apex within the head. There it merges into the *Puruṣa*, the male Supreme Being. This union being permanent, the *Sādhaka* is possessed of wonderful visions and powers. He is then liberated. This *Kuṇḍalini-yoga*⁵⁴ is of immense value for the mental and physical health, as we have stated under therapeutic value of *Yoga*.

Yoga is one of the topics of discussion in chapter XII of the *Ahīrbudhnya-saṃhitā*. Two kinds of *Yoga* are stated—(i) *Yoga* of Suppression (*nīrodha-yoga*), (ii) *Yoga* of action (*karma-yoga*). In

chapters XXX—XXXII, an outline of *Yoga*, both theory and practice, has been given.

In the *Mālinīvijayottara-tantra*, it has been laid down that the knowledge of the acceptable and the avoidable is a must for the attainment of *Yoga* which means union of the individual soul and the Universal One. Like *Jñāna*, *Yoga* is stated to lead to the goal of life.

According to the above work, the *Yogin* has to pass through four stages on the path of *Yoga*. Depending on the degree of divine inspiration, he is designated as *Samprāpta Ghaṭamāna*, *Siddha* and *Siddhatama*. These terms mean as follows :

Samprāpta : one who has received initiation through a succession of teachers, and lives upto it.

Ghaṭamāna : one who repeatedly restrains his mind, withdraws it from outward objects, and concentrates on the truth.

Siddhayoga : a person who, by constant effort, succeeds in disciplining the mind which is concentrated exclusively on the truth.

Siddhatama : one who is totally identified with the highest Principle, loses his own individuality, utterly disregarding the condition in which he is placed.

This Tantra stresses the importance of *Mudrās* including *Yoga-mudrā*. One of the vows, to be observed by a disciple, is that he would be firm in the practice of *Yoga*.

The *Rudrayāmala* (Paṭala 17) states that the Buddha taught *Vasiṣṭha*, among other things, the Yogic practices for the attainment of *Siddhis*.

The Kashmirian Bhaṭṭa Utpala (c. 925—975), who is to be distinguished from Utpala Vaiṣṇava, in his *Spanda-pradīpikā* commentary on the *Spandakārikā*, has tried to interpret *Spanda* and *Yoga* concepts in the light of *Krama* philosophy.⁵⁵ In the earlier phase of the *Krama* Tāntricism of Kashmir, the divisions of Tantra, called *Caryā* and *Kriyā*, were subordinated to *Jñāna* and *Yoga*.

According to the *Kaulajñānanirṇaya*, the following powers and qualities can be acquired through *Yoga* :

popularity, cure of disease, poetic ability, eloquence, hearing from afar, levitation, union with *Yoginīs* (a class of supposed female attendants of Śiva or Durgā), warding off senile decay, fierce speed, capacity for assuming various forms, rendering soldiers immobile, etc. According to this work, for averting physical decay, enjoying long life and acquiring immortality, one has to stretch the tongue, by *Hāṭhayoga*, so as to drink the nectar exuding from the thousand-petalled lotus supposed to exist within the head. Mental worship has been declared to be superior to external worship. The flowers of this worship are non-violence, self-restraint, kindness, absence of anger, meditation, knowledge, etc. A devotee is asked to practise equanimity by abjuring passion, pride, greed, etc.⁵⁶

In chapter vi of the *Yoginī-tantra*, *yoga* is of two kinds, *Divya* and *Vira*. The practitioners of these kinds of *yoga* are called *Divya-kaula* and *Vira-kaula* respectively. One's own body is to be meditated upon as the desired object. The entire universe should be thought of as one's desired object.

In conclusion, we should note that the connotation of the term *Yoga* is different in the *Yogaśāstra* and *Tantra*. As Edgerton rightly remarks (*AJP*, XLV, 1924, pp. 1 ff.), in *Yoga* philosophy, *Yoga* stands for a praxis, a way of disciplined action, a means and not an end. The *Tāntriks*, however, take *Yoga* in the literal sense of union, union with *Śakti*.

Most of the Buddhist Tantras are related to *Yoga*. Besides the facts, stated earlier on this point, we should note the following. According to the *Prajñopāya-viniścaya-siddhi* (I. 15, trs. Bhatta-charya), by the very deeds, which result in endless infernal torments to ordinary mortals, the *Yogin* is liberated.

Yoga, dhyānayoga, āsana have been dealt with in the *Śāktānanda-taraṅgiṇī* of Brahmānanda Giri (c. early or middle part of 16th. century).

The *Śata-ratna-saṃgraha*, compiled with a commentary by Umāpati Śivācārya (13th—14th cent.) of South India, lays down as follows. Through the various stages of *Yoga*, the devotee sheds all kinds of dualistic experience, and finally attains the state of Absolute Self. Supreme knowledge is stated to be shrouded by five *Kaṇcukas* (sheaths) of which *Rāga* and *Avidyā* are the same as the two of the same names included in the *Pañcakleśa* of the *YS.*, II. 3.

According to the apocryphal *Nāradiya Saṃhitā*, the *Pañcarātra* sect is so called as this system deals with five kinds of *rātra* (knowledge) including *Yoga*.

Samādhi, which is the eighth *Yogāṅga* according to the *YS.* (iii. 3, 11, 37), and the culmination of Yogic practices, occupies an exalted place in Tantra, particularly Buddhist Tantra. For instance, in the *Hevajra Tantra*, it is stated that, in the *Sahaja* or ultimate state, all sense of distinction between *Prajñā* and *Upāya* is obliterated, all sense of duality is lost; the lowest, the middle and the highest are realised as the same⁵⁷. The aspirant, through Yogic process, attains the state of Supreme bliss (*Mahāsukha*). In this state, the entire world, static and dynamic, becomes one to him⁵⁸. The concept of *Advaya* or *Yoganaddha* envisages the final state in which all sorts of duality are absorbed in a condition of non-duality. This idea was accepted by the *Sahajiyās* in their quest of the ultimate goal through Yogic process. The above states are attainable by *Samādhi* of a very high order.

DOES YOGA ADVOCATE ETHICAL DISCIPLINE ?

Unlike Buddhism, *Yoga* does not advocate an ethical code. It has no concern for the *Yogin's* conduct towards his family or society. *Yoga* prescribes strict personal discipline in several stages. The aim of this system is detachment, isolation. So, the very fundamental approach of *Yoga* is incompatible with the relationships of family or social life. Thus, ethicality cannot have a place in a

system that insists on the snapping of all ties of the aspirant with the world.

GOD⁵⁹ IN YOGA PHILOSOPHY

One point of great difference between Sāṃkhya and Yoga is that while the former does not take the existence of God for granted for want of proof (*īśvarāsiddheḥ pramāṇābhāvāt*), the latter not only admits His existence, but also recognises the rôle played by God in the life of a *Yogin*. The *Yoga-sūtra* mentions *Īśvara* thrice (i. 23, 24 ; ii. 1). In i. 23, devotion to God is stated to hasten *Samādhi*. Devotion to God is regarded (ii. 1) as one of the functional *yogas* (*kriyā-yoga*). This philosophy conceives (i. 24) that *Īśvara* is that extraordinary *Puruṣa* (*puruṣa-viśeṣa*) who is unaffected by *Kleśa*⁶⁰ (suffering), *Karmavipāka* (fruit of action), and *Āśaya*.⁶¹ YS. iii. 51 refers to God as *Sthānī*, i.e. occupier of the highest place. YS. iii. 51 is explained in the *Vyāsa-bhāṣya* as follows. The *Yogin* of the *Madhubhūmika* class, because of the purification of his soul, is invited by God to enjoy the various pleasures in heaven, including the enjoyment of celestial nymphs. But, the *yogin* should reject the offer as, if accepted, it will engender in him *saṅga* (attachment) and *smaya* (a sense of pride arising out of divine favour), the very mental attitudes which he has overcome by hard austerities. Thus, we see that *Yoga* has both theoretical and practical interest in God.

The *Hatḥayoga-pradīpikā* holds i.1) that *haṭhayoga* is a stepping stone to *Rājayoga*. In the next verse, the author states that he teaches *haṭha-vidyā* solely for the attainment of *Rājayoga*. Thus, by recognising *Rājayoga* as the ultimate aim of a *haṭhayogin*, the author indirectly recognises the existence of God.

It should be noted that the conception of God in the YS. is considerably different from the conventional or traditional idea. Unlike God, as generally conceived, God in the *Yoga* system is not the creator and preserver of the world. According to Patañjali, liberation is not communion with God. As we have seen, liberation in *Yoga* philosophy is the recognition of the separation of Self (*Puruṣa*) from *Prakṛti*. God does not grant liberation. He helps

His devotees on the way to the attainment of liberation. The connexion of the personal God of *Yoga* with the rest of the system is so loose that scholars like Radhakrishnan⁶² and Garbe⁶³ are inclined to think that He was inducted into the system at a later time. This was, perhaps, necessary for impressing the people who were born to a tradition that took the existence of God as an axiomatic truth. It was probably difficult to convince the people about the *Yoga* method of discipline without satisfying their theistic instincts.

CONCEPT OF PURUṢA

Patañjali mentions *Puruṣa* explicitly in *Sūtras* I.16, III.35 and IV.18, and implicitly in *Sūtras* II.20, 21, 22.

In the *YS.*, the word *Puruṣa* has not the ordinary denotation of male or man. According to this work, *Puruṣa* is possessed of the following characteristics :

- (i) *Dṛśi-mātra* or *Draṣṭā*, i.e. to say, it is consciousness.
- (ii) *Śuddha* or pure, i.e. without any contact with any feature of *dṛśya* or the knowable consisting of either what is possibly the subject of an awareness or its object.
- (iii) *Pratyayānupaśya*—detached onlooker of things through the instrumentality of *buddhi* or *citta*.
- (iv) *Sadājñāta-viśaya*—as Vyāsa states under *YS.* III.20. It means—what is constantly aware of things. Vācaspati points out that *sadā* (constantly) here means all the time excepting *asaṃprajñāta samādhi* when there is awareness of nothing whatsoever.
- (v) *Apariṇāmī*—as *dṛśimātra*, *Puruṣa* has no *pariṇāma* or change, transformation.
- (vi) Being without transmutation, *Puruṣa* is *Nitya* or permanent. *Nitya* is of two kinds—*Kūṭastha* (unchangeable, perpetually the same) and *Pariṇāmī* (changing). *Puruṣa* is *Kūṭastha Nitya*, while *dṛśya* (knowable) is *Pariṇāmī Nitya*.

- (vii) *Puruṣa* is not directly revealed in any condition of consciousness. The condition of consciousness has the prior requisite of *Puruṣa* which, as such, cannot be the object of that condition.
- (viii) *Puruṣa* is *Pratiśamvedi* of *Buddhi*, as Vyāsa lays down under YS. II. 20. In other words, it is reflected in the mirror of *Buddhi*.
- (ix) *Bhoktr̥s* or affected subjects are of an infinite number. A *Bhoktr̥* always involves a *Puruṣa*. Hence, there is an infinite plurality of *Puruṣas* also.

·CONCEPT OF CITTA

Citta has been conceived as existing in the forms of its states, called *Vṛttis*. These include all the various states of consciousness in our earthly existence. *Citta* has a difference from the senses. While they have functions and faculties, *citta* remains as the entity containing the conscious states. Such *citta* is called *kāryacitta* or the effect-*citta* as distinct from *Kāraṇacitta* or cause-*citta*. The *Kāraṇa citta*s are immanent like the *Ākāśa*, and are innumerable, being connected with the infinite number of *Puruṣas* or souls. According to Vācaspati, *Citta*, of which *ahaṁkāra* (ego) is the essence, pervades all as the ego. The *kāraṇacitta* is believed to contract or expand, and appears as individual *cittas* in our bodies in different rebirths. It contracts in animal bodies, and expands in those of the gods, etc. This *citta* appears as *kāryacitta* manifesting itself in our states of consciousness.

The important characteristics of *Citta* are as follows :

1. It is a permanent entity.
2. As stated in the *Vyāsa-bhāṣya*, it is *ākāśa-kalpa* or like the sky. The similarity between the two lies, according to Vācaspati, in *Vyāpītva* or pervasiveness.
3. Though *Citta* is pervasive, yet its *vṛtti* (function, modification) is *saṁkoca-vikāśaśālī* (contracting and expanding).
4. It is like *ayaskānta-maṇi* (magnet), and attracts *Puruṣa* when the latter is swayed by *Avidyā*.

5. It is *bhāsvara* or luminous, because it reveals objects like light.
6. Its constituents are the qualities of *Sattva*, *Rajas* and *Tamas*.
7. It is always changing. Broadly speaking, it remains in two states, viz. *Vṛtti* as referred to above and *Nirodha* (suppression); the former is prompted by *Bhoga*, and the latter is represented by *ekāgratā* and the various stages of *Samādhi*.

As explained by *Vyāsa*, *Citta* has the following *Bhūmis* or levels of existence.

Kṣipta (unstable), *Mūḍha* (deluded), *Vikṣipta* (distracted), *Ekāgra* (concentrated) and *Niruddha* (suppressed).

Normal *Vṛttis* or the psychic modifications in normal experience are of the following types :

- (1) *Pramāṇa*—special means of *pramā* (correct cognition of the things as they are), viz. *Pratyakṣa* (perception), *Anumāna* (inference) and *Āgama* (written testimony).
- (2) *Viparyaya*—i.e. *Avidyā* (*Vṛtti* leading to false knowledge).
- (3) *Vikalpa*—it is that *Vṛtti* which does not relate to something real, but follows a verbal cognition.
- (4) *Nidrā*—dreamless sleep. Generally it is supposed that, in such sleep, the psyche is non-functional. But, in *Pātañjala darśana*, it is a condition in which the psyche is concerned with the cause of the lack of any of the *Vṛttis* of the conditions of working and dreaming. That is to say that sleep, devoid of dream, does not mean a condition of unconsciousness.
- (5) *Smṛti*—this is a condition of psyche, which is based wholly on a past state of awareness.

In addition to the above *Vṛttis*, several others are but different kinds of *Viparyaya*. These are the constituents of *Pañcakleśa* (see Glossary).

The general way to *Yoga* is suppression (*nirodha*) of the *Vṛttis*. There is, however, difference in the means of suppression of the two

types of psychic changes—dispositional and non-dispositional. For the latter are recommended *Abhyāsa* (practice) and *Vairāgya* (dispassion, non-attachment). The other means can be divided into two groups of which one is *Kriyā-yoga* (*tapas, svādhyāya* and *īśvara-praṇidhāna*) and the other *Aṣṭāṅga yoga*. The first two groups prepare the aspirant by cleaning his psyche. The third is known as *Aṣṭāṅga-yoga* which has been described in a separate section.

YOGA PSYCHOLOGY

Psychology, as revealed in the *Yoga* philosophy, is briefly as follows. Individual self (*jīva*) is free. In its own nature, it is pure consciousness, free from the limitations of the body of flesh and blood and the modifications of the mind (*citta*). It is associated with the gross body. It is more closely related to a subtle body. This body is constituted by the senses, mind, ego and intellect.

Due to ignorance, it identifies itself with mind (*citta*). *Citta* is the first product of *Prakṛti*. In it, of the three qualities of *Sattva*, *Rajas* and *Tamas*, the first is predominant. *Citta* is really unconscious. As it is nearest to the self, it reflects, through the manifesting power of *Sattva*, the consciousness of the self. Thus, it becomes apparently conscious and intelligent.

It is different from the internal sense, called *manas*. Being related to an object through *manas*, it assumes the form of that object. The objects of the world are known by the self through the modifications of *citta*, which correspond to the forms of the object known. The self is essentially immutable. But, as it is reflected in the changing states and processes of *citta*, the self seems to be subject to change. It also seems to pass through the various states of the *citta*. The position is clarified by an illustration. Though the moon may remain in the same position, yet, being reflected in moving waves, seems to change its position.

Mental modifications may be of five classes, viz,

- (i) *Pramāṇa*—true recognition,
- (ii) *Viparyaya*—false recognition,

- (iii) *Vikalpa*—verbal cognition,
- (iv) *Nidrā*—sleep,
- (v) *Smṛti*—memory.

Pramāṇā above is of three kinds, viz. perception, inference and verbal testimony. *Viparyaya* is knowledge of an object as what it not really is. It involves doubt or uncertain knowledge. *Vikalpa* is only verbal knowledge caused by the perception of words, having no really corresponding facts. For instance, when the expression *ākāśa-kusuma* is uttered, the meaning is understood, but there is no real existence of such a thing. Again, when one says 'consciousness of the soul', two separate entities come to the mind, viz. consciousness and soul. In reality, however, these are identical. *Nidrā* is caused by the predominance of the quality of *tamas* in the *citta*, and the resulting cessation of waking consciousness and experiences of dream. So, it indicates *suṣupti* (profound dreamless slumber). It is wrong to think that, in sound sleep, mind ceases to function so that there is no consciousness at all. But, on waking, the person, who slept, says, 'I slept well', 'I knew nothing'. This shows direct experience of the state of sleep. Such experience presupposes some cognitive mental state or process. *Smṛti* consists in the reproduction of past experiences without any alteration or innovation.

Citta, being modified into any of the above *vṛttis*, the self is reflected in it. So the self is likely to take the state as of itself. Therefore, it appears to pass through different states of *citta* and stages of life. It considers itself subject to the bondage of birth, decay and death, and also subject to *Pañcakleśa* (Glossary).

As the fetters of the self are due to its identification with mental modifications, liberation requires the cessation of such modifications which, indeed, is the aim of *Yoga* (*Yogaś-cittavṛtti-nirodhaḥ*). When the ripples of the empirical consciousness (*kāryacitta*) disappear leaving the *citta* in a state of perfect serenity and pristine condition (*kāraṇa-citta*), the self realises itself as an entity quite distinct from mind and body, and is free, immortal and self-luminous intelligence.

MEANS OF VALID KNOWLEDGE

Perception, inference and scripture have been accepted (YS. I. 7) as proofs.

Perception occurs when the *Citta* is affected by some external object. The perception takes place through the sense-organs. It should be noted that, unlike some other systems of thought, *Yoga* recognises the reality of external objects or the phenomenal world. The objects may change forms, but are not totally destroyed. As the *Citta* receives the ideas about various objects under the influence of one or other of the three *Guṇas* (YS, IV. 15-17), so the same object may cause different sensations in *Citta*.

The knowledge of invariable concomitance lies at the bottom of inference. Supposing there are two objects invariably connected with each other. In such a case, the perception of the one leads to the inference of the existence of the other.

Scriptural testimony is this. The knowledge of a thing, stated to be seen or inferred, recorded in the scripture, is communicated to us, and thus we know of its existence. Similarly, such knowledge of a reliable person may be communicated to another person.

Valid knowledge is stated to be different from the following kinds of mental modifications :

- (1) *Viparyaya*—misconception (YS. I. 8).
- (2) *Vikalpa*—baseless imagination (YS. I. 9).
- (3) *Nidrā*—sleep (YS. I. 10)

It has been called a *Vṛtti* (mental modification), because, on waking we have a memory of the kind of sleep we have had.

It should be noted that, according to *Yoga* philosophy, the knowledge, derived from perception, inference and scripture, is not absolutely infallible. This is because, like *Sāṃkhya*, *Yoga* also believes that empirical knowledge is the result of the misconceived confusion between *Puruṣa* and *Buddhi*. It is believed that the knowledge of the true nature of things is possible only through

Yogic practice. In this connection, the verse quoted in the *Vyāsa-bhāṣya* (under I. 48—*ṛtambharā* etc.), is worth quoting.

Āgamenā-numānena dhyānā-bhyāsa-rasena ca /
tridhā prakalpayan prajñāṃ labhate yogamuttamam //

“By scripture, inference and by ardent longing for the practice of contemplation—in this threefold way, one furthers one’s intellect, and attains the highest *Yoga*.”

DISCRIMINATIVE KNOWLEDGE (*VIVEKA-KHYĀTI*)

The *YS* (II. 26) mentions *Viveka-khyāti*. This is the *sine qua non* for reaching the goal of *Yoga*.

According to the *Vyāsa-bhāṣya* under II. 27, it has seven stages :

- (1) *Parijñātaṃ heyam nāsyā punaḥ parijñeyamasti /*
—the thing to be abjured has been known, and need not be known again.
- (2) *Kṣiṇā heyohetavo na punare-teṣāṃ kṣetavyam /*
—the causes of the thing to be abjured have worn away, and need not again wear away.
- (3) *Sākṣātkṛtaṃ nirodha-samādhinā hānam /*
—the abjuration has been directly perceived by the suppression—concentration.
- (4) *Bhāvito vivekakhyāti-rūpo hānopāyaḥ /*
—the means of abjuration in the form of discriminative knowledge has been cultivated.

The above four relate to the fourfold freedom from external phenomena. The remaining four, stated below, relate to the ultimate freedom.

- (1) *Caritādhikīrā buddhiḥ /*
The authority of *buddhi* has come to an end.
- (2) *Guṇā giriśikhara-kūṭa-cyutā iva grāvāṇo*
niravasthānāḥ svakāraṇe pralayābhimukhāḥ
saha tenāstaṃ gacchanti, na caiṣāṃ vipra-
linānāṃ punarastyu-tpādaḥ prayojanābhāvāt /

The *Guṇas*, being without a substratum like stones, fallen from the mountain peak, are rushing towards absorption into their own source and are being merged in that source ; these merged *Guṇas*, due to the want of necessity, will not rise again.

- (3) *Etasyāma-rasthāyāṃ guṇa-sambandhātitaḥ
svarūpa-mā'tra-jyotīramalaḥ kevalī puruṣaḥ* /

In this (seventh) stage, *Puruṣa* has passed beyond the relationship with *Guṇas*, is self-luminous, without any defilement, and isolated.

BONDAGE AND LIBERATION

The bondage of the Self (*Puruṣa*) is caused by the *Citta*. *Citta* is subject to changes and modifications. The Self is reflected therein ; and, due to the want of discriminative knowledge, identifies itself with them. Consequently, the Self experiences pleasure or pain caused by the world of objects ; it loves or hates them. This is the condition of the bondage of the Self. For the attainment of liberation, all physical activities must be restrained, the senses and the mind (*manas*) brought under control, and all modifications of the *Citta* suppressed. This done, the ripples of empirical consciousness (*Kāryacit'a*) will cease, and leave the *Citta* in a state of perfect serenity ; in this state, the *Citta* is designated as *Kāraṇa-citta*, and realises itself as distinct and isolated from the mind-body complex. Freed from the fetters, it becomes immortal and self-luminous intelligence. *Yoga* aims at this as the ultimate goal which is called *Kaivalya*. This isolation from *Prakṛti* is not merely a negative state, but a positive eternal life of the *Puruṣa* who is restored to its true form (*svarūpa*). In common with other orthodox Brahmanical systems of thought. *Yoga* also recognises ignorance or nescience (*Avidyā*) as the cause of all desires, and as the hindrance to the comprehension of the true nature of things. *Avidyā* can be dispelled by discriminative knowledge (*viveka-khyāti*). When the sword of this knowledge destroys the demon of false notions, the Self, as stated above, finds itself like gold, purged of its dross, shining by

itself. The *Gunās*, *Sattva*, *Rajas* and *Tamas* cease to function, leaving the Self in its pristine purity.

REQUIREMENTS FOR PRACTICE OF YOGA

For the practice of *Yoga*, certain things are essential. We shall deal with this topic under the following heads :

Guide, suitable place, proper time, appropriate food.

GUIDE

The *YS.* (I. 26) mentions the term *Guru*. Curiously, however, it does not denote a guide or mentor as we understand now-a-days. It appears to mean authoritative, great. In the above context, it refers to God who is even more authoritative than the earlier authorities like Kapila. Nowhere in Patañjali's work do we meet with the preceptor for teaching *Yoga*. It is in later works that such a *Guru* is not only mentioned, but is also regarded as indispensable for the aspirant. The *HYP* (I. 14) asks the aspirant to practise *Yoga* in the manner shown by the *Guru* (*gurūpadiṣṭa-mārgeṇa*). The *Yogabīja*, quoted by the commentator, provides that one should serve a *Guru* who has successfully controlled the breath, and then control his own breath according to his instruction. The *Rājayoga*, quoted in the above commentary, states that, without *Guru*, even a host of scriptures, *dhyāna*, etc. are not capable of leading the aspirant to success. The *Skandapurāṇa* also, quoted by the commentator, insists on the instruction by the *Guru* as a *sine qua non* for success in *Yoga*. Sureśvarācārya, quoted in the same commentary, holds that *Aṣṭāṅga Yoga* can be mastered through the grace of *Guru* and that *Śāśvatī Yogasiddhi* (eternal success in *Yoga*) is possible through the grace of Śiva. *En passant*, we may refer to the *Śvetāśvatara Upaniṣad* (VI. 23) according to which the truth is revealed to one who is reverential to the *Guru* as to God. The *Chāndogya Upaniṣad* (VI. 14. 2) declares—*ācāryavān puruṣo veda* ; man, having the preceptor knows (the truth).

The *Śiva-saṃhitā* (III. 11. ff.) insists on the guidance of the aspirant by the *Guru*. According to it, without the *Guru's* guidance,

Yoga becomes fruitless. So the disciple should please and serve the *Guru* by thought, word and deed.

PLACE

The *Śiva-saṃhitā* (V) prescribes a beautiful and pleasant place. In the *Kṣurika Upaniṣad* (II. 21), a noiseless place is recommended, and in the *Śvetāśvatara Upaniṣad* (II. 10) a place of the following description is suggested :

pure, free from stone and sand, fire, smoke, pool of water. It should be pleasing to eye and free from distractions. The aspiring *Yogin* should practise concentration and composure in a hollow protected from wind.

According to the *HYP* (I. 12, 13) the *Haṭhayogin* should live alone in a small *Maṭha* (Monastery), situated at a place free from rocks, water and fire upto the limit of one *dhanus*⁶⁴, and in a well-administered prosperous kingdom, free from disturbances, ruled over by a virtuous king. The above *Maṭha* should be without any window, and should have one small door. The ground should be level and without any hole. It should not be too high nor too low nor too long. Well-smearred with cowdung, it should be very clear and insect-free. Outside, it should be attractive with a small hall (*maṇḍapa*), an elevated seat and a well. There should be an enclosing wall. Commentator Brahmānanda adds that if the *Maṭha* is too high, there will be difficulty in going up to it. If it be too low, there will be trouble in getting down. If it be very extensive, the sight of the *Yogins* will wander far (and that is an obstacle to *Yoga*). The *Nandikeśvara Purāṇa*, quoted by the commentator, states the following characteristics of what it calls *Mandira* :

surrounded by flower garden and burning grounds, so that a look at them may make the *Yogin's* mind calm ; walls of the room should have frescoes depicting the cycles of re-births with attendant miseries. To engender, in the mind of the *Yogin*, an aversion for worldly life, there should be depicted burning ground and *Narakas*

(where sinners are subjected, after death, to terrible torments).

The *Gheraṇḍa-saṃhitā* (V. 4-7) gives some rules about the place suitable for *Yoga*. It prohibits the following places : a distant country, forest, capital city, a crowd of people ; and holds that *Yoga*, at such places, becomes destroyer of success (*siddhihā*). The distant country, in this connexion, may mean a country remote from the *Yogin's* home. The reason, given for the prohibition of such a country, is *aviśvāsa* (want of faith) the meaning of which is not clear. It may mean that, in such a place, the *Yogin* being stronger, the local people will look upon him with an eye of suspicion. The reason, assigned for the prohibition of a forest, is that here the *Yogin* will be unprotected (against ferocious animals or bandits). The reason for prohibiting a crowded place (*lokāraṇya*) is *prakāśa* which, perhaps, means that, at such a place, the *yogin* will be exposed so that he may be troubled or disturbed by the people. The places prescribed are : a good country (the criterion of goodness is not stated), which is a righteous kingdom (*dhārmika rājya*), where alms are easily available (*subhikṣa*) and which is free from disturbances (*nirupadrava*). In such a country, the *Yogin* is advised to build a hut, neither too high nor too low, enclosed by a wall, with tank, well and pool within, and free from insects. The hut should be fully plastered with cowdung

The following places are prohibited, in the *Yogarahasya*, for the practice of *Yoga* :

noisy place, near fire or water, dilapidated pasture, junction of four roads, place full of dry leaves, river-bank, place infested with reptiles, burning ground, fearsome place, bank of a well, *caitya*⁶⁶, ant-hill.

TIME

As regards time, suitable for *Yoga*, the *Gheraṇḍa* states as follows. One should not commence *Yoga* in the four seasons, viz. *Hemanta* (dewy season), *Śiśira* (winter), *Griṣma* (summer) and *Varṣā* (rainy season) ; *Yoga*, in these seasons, is stated to be *rogada*

(causing disease). The commencement of *Yoga* in *Vasanta* (spring ; months of *Phālguna* and *Caitra*) and *Śarat* (autumn ; months of *Bhādra* and *Āśvina*) is commended ; *yoga*, in these seasons, leads to success and freedom from disease.

According to this work (V.11), *Agrahāyana* and *Pauṣa* constitute *Hemanta*, *Māgha* and *Phālguna* constitute *Śisira*, *Jyaiṣṭha* and *Āṣāḍha* make *Grīṣma*, *Śrāvaṇa* and *Bhādra* make *Varṣā*, *Caitra* and *Vaiśākha* make *Vasanta*, *Āśvina* and *Kārtika* make *Śarat*.

The author says (V. 12-14) that each season is actually experienced for four months as follows :

Beginning from	Ending with	Season
Māgha	Vaiśākha	Vasanta
Caitra	Āṣāḍha	Grīṣma
Āṣāḍha	Āśvina	Varṣā
Bhādra	Agrahāyana	Śarat
Kārtika	Māgha	Hemanta
Agrahāyana	Phālguna	Śisira

FOOD

The wise men of ancient India bestowed much thought on food. *Ahāra-śuddhau sattvaśuddhiḥ* (*Chā. Upa.*, VII. 26. 2) is a time-honoured saying. It means that man's *sattva* (nature, inborn disposition) becomes pure if there is purity of food. *Hārīta*, quoted by *Aparārka* on the *Yājñavalkya-smṛti*, I. 154, ordains that one should subsist on a limited quantity of food ; he also recognises the fact that purity of mind depends on the purity of food. The *Gītā* (VI. 16-17) advises the avoidance of the extremes of overeating and total fast for success in *Yoga*. It prescribes proper food and exercise for a *Yogin*. The *Manu-smṛti* mentions (V. 4) *anna-doṣa* (fault of food) as one of the causes of reduced longevity. In chapter V, *Manu* mentions different kinds of food, both beneficial and harmful.

In the *Mahābhārata* (Mokṣadharmā, ch. 300), the following articles are mentioned as nourishing food for *Yogins* :

particles of rice, paste of sesamum, sour-gruel made from grains like barley, dry food prepared from barley. Drinking of milk, mixed with water, for a long time is recommended. Oily substances have been prohibited. The yogin is advised to be *ekāhāra* (having one meal a day). It is not clear whether or not night-meal is totally prohibited or a light meal is recommended for the night. The Yogin is further advised to fast continuously for a month (*akhaṇḍa-māsa*). It is not clear whether he should occasionally sip water, fruit-juice, etc. It may be noted that, in the following verse, certain kinds of food are allowed even in fast :

aṣṭau tāny-avrataghnāni āpo mūlaṃ phalaṃ payaḥ |
havir-brāhmaṇaṇakāmyā ca guror-vacana-mauṣadham ||

The eight things are : water, root, fruit, milk, sacrificial oblation or ghee, anything with the permission of a Brāhmaṇa or *guru* and medicine.

In our account of the *HYP.* (ch. 1), we have dealt with food recommended and prohibited for *yogins*.

The *Goraṅga-śataka* (50) prohibits the following kinds of food for a *yogin* : pungent, sour and salted. It prescribes milk as the main food for such a person.

The *Gheraṇḍa-saṃhitā* (V. 16) holds that various diseases attack one who starts *Yoga* without practising moderation in food ; the *Yoga* of such a person does not succeed even to the least extent. This work (V. 17-22) recommends the following articles of food for a *Yogin* : rice of *Śālī* paddy, *yava-piṣṭa* (crushed *yava* or barley-cake ; *Yava* means barley) or *godhūma-piṣṭa* (crushed wheat or wheat-cake), *mudga* (*Phaseolus mungo*), *māṣa* (*Phaseolus radiatus*), *caṇaka* (*Cicer arietinum* Linn) etc. which are clear and free from husk, *Paṭola* (*Trichosanthes dioica* Roxb.), *Kakkola*⁶⁶, *Panasa* (jackfruit,

Artocarpus heterophyllus Linn.), *Māna* (*Arum colocasia*), *Śukāśaka* (?), *Dradhika* (?), *Karkati* (cucumber, *Cucumis Utilissimus*) ; *Rambhā*⁶⁷, *Dumbari* (fig, fruit of *Ficus glomarata*), *Kantakantaka* (?), *Mūlaka* (radish, *Raphanus Sativus* Linn.), *Bartaki* (fruit of *Solanum melongena* Linn.), *Mulaka*⁶⁸, *Raddhi*⁶⁹, *Balasaka*⁷⁰, *Kalasaka*⁷¹, *Paṭolapatra* (leaves of *Paṭala*, q.v.), *Pancasaka* (?), *Vastuka* (*Chenopodium Album* Linn.), *Hilamocika* (*Enhydra Hingcha*), *Ela* (cardamom, *Ela Haria Carbamomum Jati* (fruit of *Jasminum officinale* Linn.) var. *Grandiflorum* Bailey, *Lavaṅga* (cloves, *Eugenia carryophyllata*), *Pauruṣa*⁷², *Jambu* (black berry, *Syzygiumcumini*), *Jambala* (?), *Haritaki* (fruit of *Terminalia chebula*), *Kharjūra* (date, *Phoenix Sylvestris* Roxb.). As a general rule, the work prescribes food that is pure, sweet, oily, juicy, easily digestible, agreeable (*priya*), *mano'bhilaṣita* nourishing to the humours of the body (*dhātu-prapoṣaṇa*). *Mitāhāra* (moderation in food) has been explained as keeping half the stomach empty. Half the stomach should be filled with food, one-third with water and the fourth part should be left vacant.

The *Gheraṇḍa-saṃhitā* (V. 23 ff.) prohibits the following in the beginning of *Yoga* practice :

Kaṭu (pungent, *amla* (sour), *lavaṇa*, *tikta* (bitter), *bhṛṣṭa* (fried thing), *dadhi* (curd), *takra* (buttermilk), *Śākotkata* (? leafy vegetables, according to S. C. Vasu), *madya* (wine), *tāla* (fruit of *Borassus flabellifer* Linn.), *panasa* (see above), *Kulattha* (*Dolichos biflorus* Linn.), *masūra* (*Lens esculentus* Moench), *pāṇḍu* (*Trichosanthes dioeca* ; a species of shrub, M. Wms.), *Kuṣmāṇḍa* pumpkin, fruit of *Benincasa cerifera* Savi), *Saka daṇḍaka* (stem of *Tectona grandis* Linn. or *Garuga pinnata* Roxb ; vegetable stem according to S. C. Vasu), *tumbi* (gourd, *Lagenaria sinceraria* Seringe.), *Kola* (Jujube berry), *kapittha* (fruit of *Limonsa acidissima* Linn.), *kaṇṭhila* (?), *palāśa* (*Butea frondosa* Roxb ; its leaf ?), *kadamba* (*Anthocephalus chinensis* ; its leaf ?), *jambira* (*Citrus medica* Linn ; its fruit), *bilva* (*Aegle*

marmelos Corr. ; its fruit), *lakuca* (*Arbocarpus lacucha* Buch. ; its fruit), *lašuna* (garlic ; *Allium sativum* Linn.), *visa* (lotus fibre), *kāmarāṅga* (a kind of sour fruit), *piyāla* (*Buchanania latifolia* Roxb. ; its fruit or leaf ?), *hiṅgu* (*Ferula asafoetida*), *Śālmali* (*Bombax ceiba* Schott ; its leaf ?), *Kemuka* (*Colocasia antiquorum*), *navanīta* (butter), *ghṛta* (ghee), *Kṣīra*⁷³ (condensed milk), *guḍa* (molasses), *Śarkarādi caikṣavam* (sugar etc. made from sugarcanes), *pakvarambhā* (ripe banana), *nārikela* (coconut), *dāḍimba* (pomegranate ; *Punica granatum* Linn.), *aśivasava*, *drākṣā*⁷⁴ (grape), *navanī*⁷⁵, *dhātri* (myrobalan ; *Barringtonia acutangula*), juice which is acid. The expression 'aśivasava' in verse V. 27 (S. C. Vasu's ed.) is not clear. Does it mean wine that is injurious ?

As a general rule, the *Yogin* is forbidden to eat the following kinds of food : hard to digest (*kāthinya*), food, when taken, leads to sin (*durita*), putrid (*pūti*, *uṣṇa* (generally meaning tepid warm, here it appears to denote too hot), stale (*paryuṣita*), too cold (*atiśīta*) and too exciting⁷⁶ (*ati-uṣṇa*).

Verse V. 32 prescribes as items of daily food *Kṣīra* and *ājya* (ghee) in the beginning *ārambha*. This is contradictory to verse V. 26 which prohibits, *inter alia*, the above two things in *Yogārambha* (beginning of *Yoga*). By *ārambha*, in the former case, S. C. Vasu means "the beginning before commencing" *Yoga*.

Verse V. 32 prescribes two meals a day, at noon and in the evening, and forbids (V. 31) *ekāhāra* (eating once a day) and total abstinence from food. The words *Yāmānte na ca kārayet* (V. 31—Vasu's ed.) are not clear. S. C. Vasu explains this line as—he may remain without food for three hours. This interpretation does not appear to be very happy in view of the fact that the line contains a negative sense.

The *Śiva-saṃhitā* prescribes (III. 40) the following as suitable food for *Yogins* :

Ghee, milk, betel-leaves devoid of *cūrṇa* (lime), *comphor*, *nistūṣa* (dehusked cereals like *Mudga*, *Caṇaka*, etc.), sweets.

III. 44 recommends *kṣīra* (milk or condensed milk ?) and ghee at the time of initial practice (*abhyāsakāle*). This tends to imply that these things shall be avoided later on at the time of maturity.

The above work prohibits (III. 36) the following :

Amla (sour things), *rūkṣa* (dry or astringent), *tikṣṇa* (pungent, hot, injurious, long pepper, black pepper or black mustard⁷⁷), *lavaṇa* (salt ; does the author mean excess of salt ?), *sarṣapa* (mustard oil ?) and *kaṭu*⁷⁸.

As a general principle, this work prohibits (III. 38) over-eating.

III. 46 provides that, in the beginning of *Yoga* practice, one should take food little by little several times in the day. III. 45 declares that no hard and fast rule need be observed when one attains maturity in practice (*abhyāse sthīrībhūta*).

The *Yogarahasya* (III. 11-12) recommends the following articles as salutary for a *Yogin* :

*Yavāgū*⁷⁹ (rice-gruel or sour-gruel made from rice or from any other kind of grain, such as barley), *takra* (buttermilk), *payas* (milk), *yāvaka* (food prepared from *Yava* or barley), *phala* (fruit), *mūla* (root), *priyaṅgu*⁸⁰, *kaṇa*⁸¹, *piṇyāka* (oil-cake or *Asafoetida*, *Śaktu* (pulverised grain).

CONDUCT OF YOGINS—MORAL, ETHICAL AND PHYSICAL

Besides the technical ethical discipline, prescribed for aspiring *Yogins*, both in *Rājayoga* and *Hathayoga*, some rules of conduct are prescribed for them. For example, the *Mārkaṇḍeya* (ch. 38, verse 26) and *Viṣṇu* (II. 13) *Purāṇas* deal, at some length, with the conduct of a *Yogin*. According to the *Mārkaṇḍeya* (38. 2-3), honour and dishonour cause joy and sorrow respectively to people in general. But these two have an opposite effect on a *yogin*. To him, insult is nectar, i.e. serves him on the way to his goal, whereas honour is terrible poison. According to the *Viṣṇu* (II. 13.42-43),

honour causes great mischief to a *Yogin*. The *Viṣṇu* insists that a *yogin* so behaves that people despise him, and shun his company. The *Śāntiparvan* (Cr. ed. 294. 14-17 = 306. 14-17 Cal. ed.) states that a person can be a *yogin* when he restrains the senses by his mind, and makes the mind firm by his intellect, and remains unmoved like a stone by the objects of sense, is unshakable like a tree-trunk, strong and motionless like a mountain. He is a *yogin* who neither hears, nor smells fragrance, nor tastes nor sees, nor touches and does not consider anything as his own, does not cognise external objects as if he were a log of wood ; he can be said to have recovered the original nature of the Self. According to the *Devala-dharmasūtra*, quoted in Lakṣmīdhara's *Kṛtyakalpataru* (Mokṣa), pp. 90-91, the beings in general are subject to the bondage of *ahaṃkāra* (egoism) and *mamatva* (sense of possession of things which are transitory) ; he, who is free from these, becomes liberated.

The translator of the *H.Y.P.* (Adyar, 1972) describes, on the basis of a work on *Yoga*, the title and author of which are not mentioned, the ideal daily life of a *Yogin*. For the sake of brevity, we note the salient points only.

Leaving bed in early morning, remembering *Guru* and the chosen deity, for contemplation to be seated in a pleasant *maṭha*, practice of *Āsana* including *Śavāsana*, *Prāṇāyāma*, etc. Before *Kumbhaka*, *Viparītakaraṇī* should be performed. Salutation of the great *yogins*, followed by *Siddhāsana* and ten *Prāṇāyāmas* (increasing the number everyday by 5 up to 80 a day). First *Kevala Kumbhaka* by the right and the left *Nāḍīs*. Then follow *Sūryabhedana*, *Ujjayi*, *Sitkārī*, *Śitalī*, *Bhastrikā* and others. Then practice of *Mudrās* followed by *Padmāsana* and concentration on *Nāda* (inner sound). Concluded by offer of everything to *Īśvara*.

Same procedure is to be gone through at midday followed by rest and meal. Post-meal activities—study of *Śāstras* dealing with liberation or listening to exposition of *Purāṇas* or repetition of the names of *Īśvara*.

An hour and a half before sunset, there should be practice as before followed by *Sandhyāvandana*. *Viparītakaraṇī* is forbidden in evening, midnight and after meal.

Finally practice at midnight has been prescribed.

The rules of conduct, prescribed in the *Śivasamhitā* (Chap. iii), are briefly as follows :

Devotion to and service of *Guru*, worship of *Guru*, faith, equanimity, restraint of the senses, moderation in food, practice of twenty *Kumbhakas* in the morning, at noon, in the evening and at midnight (such practice for three months is sure to result in *Nāḍī-suddhi* which destroys the physical impurities), listening to conclusive utterances (*siddhānta-valaya*), hearing pleasant sounds, fortitude, forgiveness, internal and external purification, leading a clean life, feeling ashamed of association with the vile or misdeed, inclination toward good conduct.

The following practices are prohibited for *Yogins* : attachment towards worldly objects, constant association with many people, falsehood, harsh words, hypocrisy, long journey, morning bath, use of oil (in food or for rubbing on body ?), food causing acidity, misappropriation of others' things, *himsā* (malice, injury, violence), *dveṣa* (hatred), intoxication, cruelty, fast, delusion, *prāṇipīḍana* (causing trouble or pain to others), sexual relation with woman, *agnisevā* (basking near fire ?), garrulity, over-eating, deliberation about *priyāpriya* (perhaps meaning who among people are liked and who are disliked) ; the idea is that a yogin should look upon all as equal. c.f. *śatrau mitre putre bandhau, mā kuru yatnaṃ vighraha-sandhau, bhava samacittaḥ sarvatra tvaṃ, vāñchasyacirāt yadi viṣṇutvam* / Śaṅkarācārya.

The *Yogarahasya* insists (ii. 15) on light food and restrains of senses on the part of *Yogins*. For a *Yogin*, aspiring after success (I. 47), the earnest commencement of *yoga* is prohibited when the person concerned is hungry, thirsty or agitated when it is excessively cold or hot or when violent wind blows :—

The *Yogarahasya* provides (I.57-59) that, when the mind becomes restless, the person concerned should think of a firm great mountain.

If he becomes unable to speak, he should think of speech, when unable to hear he will think of the ear. These processes are like a thirsty person concentrating on the juicy mango and nothing else. He will consider the very limbs affected by diseases to be beneficial. When cold, he will think of heat and vice versa. These provisions remind one of *pratipakṣa-bhāvana* (pondering upon the opposites) occurring in the *YS.* II. 33, 34. This work further provides (I. 60) that, in the event of loss of memory, the *Yogin* should place a piece of wood on the head, and strike it with another; this will ensure the revival of memory. In loss of memory, one should concentrate on the sky, earth, wind and fire. It is stated (I. 64) that sense of surprise and speaking about natural inclinations result in the obliteration of the *Yogin's* knowledge; hence one should conceal the inclination.

The *Gheraṇḍa-saṃhitā* also enjoins (V. 16) moderation in the *Yogin's* food. It is stated that one, who begins *Yoga* without moderation in food, falls a victim to various diseases, and his *Yoga* does not succeed in the least.

The *Yogin* should go, for begging, to a house where the inmates have finished their midday meal. He should not, however, visit the same place for three days. He should choose, for this purpose, the residences of householders and of the *Yāyāvaras*⁸² (*Yoga-rahasya*, III. 8), preferably the former. Alms should be begged in the houses of those householders who are possessed of the following qualities; sense of shame, having faith, self-restrained, *Śrotriya* (versed in the Vedas), magnanimous, free from blemish or not degraded (*patita*). Begging from a person of an inferior caste has been deprecated. Before meals, one should observe silence, and, with a concentrated mind, sip water five times successively uttering *Prāṇāya svāhā*, *Apānāya svāhā*, *Samānāya svāhā*, *Udānāya svāhā*, *Vyānāya svāhā*.

This provision may seem to be anomalous in view of the fact that *Yāyāvara* usually means nomad or vagrant mendicant who has no fixed residence or house. It should, however, be noted that the *Vaikhānasa-smārtasūtra* classifies (VIII. 5) householders into four kinds, one of them being *Yāyāvara*. Such a householder is "engaged

in the six actions, viz. offering sacrifices of *havis* and *soma*, officiating as priest at such sacrifices, studying the Veda and teaching it, making gifts and receiving them, constantly tending his fires (*śrauta* and *smārta*), and giving food to guests that come to him'.

A *Bhikṣu*⁸³ has to possess the following qualities—non-theft, *brahmacarya*, renunciation, freedom from temptation, non-violence or non-injury ; these are his vows. Absence of anger, service of the *Guru*, purity, light food and daily recitation of the Veda—these are the *niyamas* or rules to be observed by him. A *Yogin* should resort to the essence of knowledge, which will serve his purpose ; indulging in various kinds of knowledge constitutes a hindrance to *Yoga*.⁸⁴ The author asks the *Yogin* to shut the doors of the senses, and resort to *Dhyāna* (see Glossary). That *Yogin* is regarded as *Mahā-yati* (the great *Yati* or one who has controlled one's passions) who is *Tridaṇḍī* or master of the three *Daṇḍas* in the forms of speech, action and mind. Nothing is agreeable or disagreeable to a *Yogin* who looks upon the phenomenal world, comprising the moving and the non-moving, as pervaded by the *Ātman*. A *Yogin*, whose mind is firm, who looks upon a clod of earth and gold as equal, and who having concentrated on all creatures, is like the receptacle of all, and remains in the eternal, imperishable Brahman, is not subjected to rebirths. Finally, the author declares that one, having achieved *Yoga*, in which the mind is concentrated and devoted to Brahman, pure, possessed of ardent devotion and the person concerned is self-controlled and self-possessed, is liberated by having the *Ātman* (self) united with *Ātman* (the Supreme Being).

YOGA AND SCIENCE⁸⁵

Some pooh-pooh *Yoga* as merely speculative, having no scientific basis. They say that the Yogic methods cannot be subjected to experiment ; no tangible result of *Yoga* can be demonstrated. True, the principles of *Yoga* cannot be tested by the laboratory method, and clinical operations of western psychology. But it is not correct to think that the Yogic processes cannot be tested or experimented. In ancient India, the *Guru-śiṣya* system rendered it possible, to

some extent, to make experiments. In training the neophyte, the *Guru* used to test his progress stage by stage. There was an empirical approach for this purpose. As Sorokin aptly says, "For the Hindu, the criterion of intellectual truth is experience (*anubhava*). To know it is necessary to be".⁸⁶ Not only the *Guru*, the *Śiṣya* himself can verify psychological facts and development by observing personal mental growth and gradual ascent towards the goal. It is also to be noted that the principles of *Yoga* are not limited to individuals, but are universally applicable like a law of the positive sciences. The aspirant makes a number of experiments subject to certain restrictions as in breath-exercises and *āsanas*. *Yoga* rests not only on theory, but also on practice which can be proved to produce tangible results. The *YS.* iii. 45 mentions *kāyasampat* among the visible results achieved through *yoga*. *YS.* iv.46 explains *kāyasampat* as *rūpa* (physical beauty), *lāvaṇya* (grace), *bala* (strength), *vajra-saṃhanana* (firm body). It has been proved that a *yogin*, in perfect trance (*samādhi*), loses sensation. The *HYP* (ii. 78) mentions the following external signs of successful *Hathayoga*: slimness of body, brightness of semen, increase in appetite, etc. The goal of both positive science and *yoga* is to find out the truth. While positive science does so by external means, *Yoga* takes recourse to the inner being to realise the truth of the spirit. The scientist requires the quiet of a laboratory to make his experiments, whereas the *Yogin's* quest of the truth is made with the mind in repose.

Science is based on reason. The different stages of *yoga* also are logical. We may conclude this topic with Sorokin's characterisation of *Yoga* as "religious science completely worked out".⁸⁷

YOGA AND SEX⁸⁸

Traditionally, *Asaṅga* (c. 4th or 5th cent. A.D), the noted exponent of the Buddhist *Yogācāra* school, is held responsible for the introduction of Tāntricism in Buddhism. Some scholars think that the *Mahāyāna-sūtrālaṃkāra* of *Asaṅga* contains clear references

to the Tāntric Buddhists' practice of *Yoga* coupled with sexual act. The following verse of the *Sūtrālaṃkāra* is significant.

maithunasya parāvṛttau vibhutvaṃ labhyate param |
buddha-saukhya-vihārētha dārā-saṃkleśa-darśane ||

"It is in the *parāvṛtti* of sexual union that supreme greatness is secured, (namely) in the enjoyment of Buddha-happiness and in looking, without unclean thoughts, at the wife."

According to Sylvain Levi, "*parāvṛtti* of sexual union" indicates "the mystic couples of the Buddha and Bodhisattvas which have so much importance in Tāntricism". Winternitz, however, thinks (*IHQ*, IX.1) that *parāvṛtti* simply means turning aside or discarding. According to Sasibhusan Dasgupta⁸⁹, the expression *maithunasya parāvṛtti* "may refer to the Tāntric sexo-yogic practice through which there is the enjoyment of bliss similar to that arising from the sexual act, and the significance of this mystic union and the consequent enjoyment of blissful union is given in the *Sūtrālaṃkāra*"⁹⁰ itself".

We have seen, in connexion with 'Yoga and Tantra', that, along with elements of Tantra, *Yoga* made its way into Buddhism. The incorporation of Tāntricism, in which *maithūna* was one of the essential means of Tantra *Sādhana*, facilitated the adoption of the sexo-yogic practice. The *Śrī-Kālacakra-tantra*⁹¹ gives details of the sexo-yogic practice for the realisation of *Sahaja*. The Buddhist *Sahajiyās* lay stress on practices combining *yoga* with sex-pleasure; they believe that this elevates the ordinary pleasure of sex to a higher and more profound emotion of bliss.

It is interesting to note that, in connexion with the Yogic practice of the Buddhists adhering to the *Sahajiyā* cult, there is the conception of the impersonal female force. For instance, this force is variously designated, in the *Caryā* songs, as Caṇḍālī, Ḍombī, Śabarī, Yoginī, Nairamaṇi, Sahaja-sundarī, etc. There are references to the union of the *Yogin* with this female deity who is personified. It should be made clear that this female force is not a human being; human females are associated with Yogic practices. Some *Caryā* songs are apt to lead one to suppose that the *Yogin* has actual

physical contact with a woman called Dombī, etc. For example, the following song may be cited :

joini tāi vimu khaṇahi na jivāmi /

to muha cumbi kamala-rasa pivāmi // Song No. 4

O Yoginī, without you I shall not survive even for a moment. I shall kiss your face, and drink the lotus-juice (the female face is often likened to a lotus).

As a matter of fact, however, the impersonal female force is nothing but the internal force fancied as vacuity (*śūnyatā*) or devoid of essence (*nairātma*) ; it is profound bliss existing in the different pleasures, connected with the different stages of *Yogic* practice.

YOGA AND ŚRĪ AUROBINDO

In a letter to his brother, Bārindra, dated 7th April, 1920⁹², Śrī Aurobindo points out some defects in the old *yoga* systems. He asserts that they knew mind, intelligence and *Ātman*. They were satisfied with the spiritual experience on the mental level. But, according to him, mind can have only partial knowledge ; it can comprehend only a part, not the whole. The mind is capable of knowing the infinite and the total reality only through *Samādhi*, *Mokṣa* or *Nirvāṇa*, and not by any other means. It is true that some people attain this kind of *Mokṣa* which may be characterised as a "blind alley". He asks—what is the use of it ? God wanted to enable man to realise God in life, in the individual and in the collective society (to manifest God in life). In his opinion, the old *Yoga* systems could not effect a synthesis or unity between spirituality and life ; they disposed of the world as *Māyā* or the transitory play of God. As a result of this negative attitude, he thinks that vitality and vigour in life have been sapped, and India has decayed. Thus, he points out the distinction between his integral *yoga*⁹³ and the ancient and medieval Indian *yoga*. Integral *yoga* is mainly expressed through the descent of Divinity and the ascent of man.

P. V. Kane points out that there is hardly anything new in his theory of *yoga*. In support of his view, Kane cites the *Bhagavadgītā* V. 15⁹⁴ and III. 24-25⁹⁵, II. 47⁹⁶, III. 8⁹⁷, 19⁹⁸ ; IX. 27⁹⁹,

XVIII. 45-46¹⁰⁰ in all of which disinterested work (*niṣkāma karma*) has been stated to be worship of God.

Kane points out¹⁰¹ some flaws in the above argument of Śrī Aurobindo. He says that *Pātañjala Yoga* does not use the word 'Māyā' at all. Nor does it look upon the world as a play of God which is an idea expressed in the *Vedāntasūtra* (II. 1. 33), Kane goes on to say that, in *Pātañjala Yoga*, God has no rôle as Creator of the world. Kane speaks of the unintelligibility of such terms as overmind, supermind, used by Śrī Aurobindo.

In his *Yoga and its Objects*. Śrī Aurobindo says that '*adhyātma yoga*' is superior to *Hathayoga* and *Rājayoga*. The author's another work, *The Synthesis of Yoga*, seeks to show that the different paths, viz. *Jñānayoga*, *Karmayoga* and *Bhaktiyoga* can be integrated.

IMPORTANCE OF YOGA—RELEVANCE IN MODERN LIFE.

Yoga, both in theory and practice, has been regarded as very important for self discipline ever since the *Rgvedic* times. Its importance was, perhaps, recognised in the Indus Valley civilisation of much earlier times. The discovery of a figure, seated like a *Yogin*, who is identified by some with Śiva Paśupati, appears to testify to the prevalence of *Yoga* at least 3000 years ago, i.e. about at least a millenary before the *Rgveda*.

The *Mahābhārata* is all praise of *Yoga*. For instance, the *Śānti-parvan*, chap. 232 (241 of cr. ed.). 4-7 prescribes the means for overcoming the following evil propensities of human beings, which constitute *doṣas* or hindrances in the path of *Yoga* : *Kāma* (desire), *Krodha* (anger), *Lobha* (greed), *bhaya* (fear), and *svapna* (sleep). What seems to be a revolutionising idea in the Brāhmanical society is that, in the same chapter, it is asserted that even a person of the lowest *varṇa* (caste) or a woman, who is bent on *dharma*, may reach the highest goal by following this path¹⁰².

Śāntiparvan, 304.1 states that there is no power equal to *Yoga*.

According to the *Bhagavadgītā*, the *Yogin* (i.e. a *Karmayogin* surrendering the fruits of actions to God), is superior to those

practising *tapas* (such as fasts or practising *haṭhayoga*). The *Yogin* is superior even to those who have mastered philosophical knowledge (such as that of *Sāṃkhya*). He is superior to those who perform Vedic rites (leading to heaven). Therefore, Kṛṣṇa exhorts Arjuna to be a *Yogin* who does deeds because it is his duty to do so, and not hankering after the fruits of actions :

tapasvibhyo'dhiko yogi jñānibhyo'pi mato'dhikah /

karmibhyaś-cādhiko yogi, tasmād yogi bhavārjuna //

Gītā, VI. 46

“A *Yogin* is superior to ascetics and is regarded as superior to even those who are possessed of knowledge. A *Yogin* is superior to men of action. So, O Arjuna, be a *Yogin*.”

In this connexion, the *Hāṭhayoga-pradīpikā*, ii. 78 deserves notice. It lays down the signs of success in *haṭhayoga*, which we have dealt with in our account of the *HYP*. It may be noted that the *Śvetāśvatara Upaniṣad* (II. 13) mentions the following as the first signs of effective *yoga* practices :

lightness of body, freedom from disease, absence of greed, pleasing complexion, beauty of voice, fragrance (emanating from the body), and small quantity of urine and excreta.

The *Vāyupurāṇa* II. 63 and *Mārkaṇḍeya* 36. 63 (= 39.63 in Cal. ed.) also mention the characteristics with some changes. *Vāyu*, II, 64 adds that, if the aspirant sees the earth or his body as if on fire, and if he sees himself entering the elements (or, all beings) he should think that success in *Yoga* is imminent.

The *Yājñavalkya-smṛti* (I.8) states that the sight (i.e. realisation) of *Ātman* through *Yoga* is the highest *Dharma* (*Ayam tu paramo dharmo yad yogenātma-darśanam*).

Thus, we see that *Yoga* was accorded a very exalted position in the different authoritative works of ancient India. It may be argued that *Yoga* was not universally accepted. For instance, the *Vedānta-sūtra*, II. 1. 3 states *etena yogah pratyākhyātaḥ*. This means that *Yoga* is refuted by the reasoning put forward for the refutation of

the *Sāṃkhya* system. Śaṅkarācārya, however, writes, in his comments on the above *Sūtra*, that a part of *Yoga* is acceptable to him, but not the other parts which are in conflict with the *Veda*. P. V. Kane thinks that the *Yoga*, said to be refuted in the above *Vedānta-sūtra*, is not the *YS.*, but the *Yoga* found in the *Śāntiparvan* (*History of Dharmaśāstra* V, pt, 2, p. 1399). What is remarkable is that this system has not merely a theoretical interest. Yogic practices, particularly *Āsanās* of various kinds are being widely practised not only in India, but also abroad. Even progressive countries like America and Russia recognise the importance of Yogic practices for general physical fitness as well as for healing various mental diseases. It has been proved that voluntary control of heart-beats is possible by developing the kind of will-force which follows the repeated practice of *Yogic* methods¹⁰³. It has also been proved that considerable improvement in the memory process is possible by *Hathayoga*¹⁰⁴. Here is what P. A. Sorokin, formerly of Harvard University, one of the greatest sociologists of his time, observed :¹⁰⁵

“The methods and techniques of *Yoga*, particularly, those of the *Rājayoga*, contain in themselves nearly all the sound techniques of modern psycho-analysis, psychotherapy, psycho-drama, moral education and education of character.”

It should be noted that, though the *Yoga* system originated at a time when elaborate ritualism prevailed in the society, it advocated practices which are highly practical, and produce tangible results. M. Eliade observes¹⁰⁶—“*Yoga* constitutes a characteristic dimension of the Indian mind, is marked by reaction against metaphysical speculations and excesses of fossilised ritualism”.

In recent times, there has been a spurt in the publication of books¹⁰⁷, in India and in foreign countries, on Yogic exercises and healing effects of *Yoga*.

It may be added that the importance of the *Yoga* system lies also in the fact that no other country in the world has formulated a similar system of psychical and moral discipline.

Sorokin, referred to earlier, has pointed out one very significant aspect of *Yoga*. He holds¹⁰⁸ that, for the reconstruction of humanity, the crying need of the hour, a basic requisite is the cultivation of altruism by man. According to him, modern psychotherapy can bring about enlightened self-interest, but does not attach importance to the cultivation of altruism. He considers *Yoga* to be the "alpha and omega of altruization problem". The effective rôle of *Yoga* in the present-day crisis of humanity has been discussed by him at some length.¹⁰⁹

It has been observed that, in modern times, some functional diseases may not necessarily be psychological in origin; they may originate from spiritual factors as well. Two trends are being prominent in modern psychotherapy. On the one hand, it has started appreciating values, especially spiritual values. On the other hand, the need for co-operation between religion and psychology is being felt. All these purposes are served by *Yoga* psychology. *Yoga* combines in itself both the characteristics of dynamic psychology and depth psychology. *Yoga* aims at the total integration of mind which the exponents of the psychology of the unconscious, Freud and Jung, fail to achieve.

The greatest contribution of *Yoga* philosophy is that it prescribes methods of self-exploration, the highest goal of human existence. This self-realisation makes man great or capable of entertaining noble thoughts, and rising above the foibles flesh is heir to. *Yoga* teaches us the means of escape from the tribulations of life, of acquiring psychic power, and knowing our real self. In short, it leads us to spiritual fulfilment. Though originating in hoary antiquity, *Yoga* is of great relevance even to-day not only for its therapeutic values, but also for human values. In these days of highly developed science and technology, the materialistic pursuits are apt to make us blind to spiritual values which are essential for the love of humanity without which civilisation will be in peril. The Upaniṣad says—*hiraṇmayena pātreṇa satyasyāpihitam mukham*; truth is veiled by the golden vessel. In the world of to-day, the golden vessel is material prosperity and truth is the spiritual realisation. It is *Yoga*

that can uncover the face of truth, and teach us the way to mental repose which is like an undercurrent of the tumultuous ocean of life. As the poet rightly says—what is this life full of care if there is no time to stand and stare? This standing and staring (not at the objects of the external world, but at the depths of our inner being) can be possible by the cultivation of *Yoga*.

The inadequacy of modern psychoanalysis for the development of full personality has been shown by not only oriental stalwarts like Śrī Aurobindo¹¹⁰, but also by such western thinkers as Zimmer, Jung, Fromm, Sullivan, Sorokin¹¹¹, etc. Western Psychology takes no notice of the superconscious which is affirmed by *Yoga*. Unlike Indian *Yoga*, western psychoanalysts fail to supply the spiritual needs of patients. Jung speaks of spirituality, but does not fulfil the “deepest spiritual needs” of man. In the schools of western psychology, the dominating tendency is to regard that human behaviour is guided by biological laws. Indian psychology however, emphasises the divinity of man which, when realised, leads one to the ultimate goal. Bhagwan Das, an authority in this field, observes that the New Psychology of Freud’s Psycho-analysis, Jung’s Analytical Psychology and Adler’s Individual Psychology can fulfil its aims and aspirations only by resorting to the ancient wisdom of the Vedas and the Upaniṣads¹¹². The utility of the Indian approach is stressed by H. Zimmer in the following lines :

“A great many problems in modern psychotherapy are already receiving light from the study of Indian teachings. ...Through the Indian knowledge of a very different relationship towards man and his unconscious from that which we believe to exist in ourselves. ...Perhaps one of these paths will lead to the development of western Psychotherapy into a conscious guiding of the soul”.¹¹³

The above observations of Sorokin and Zimmer will, perhaps, silence the western critics of Indian *Yoga*. Psycho-analysts of the Freudian school persist in decrying Indian metaphysics. A careful examination of the Indian system will convince them that their

“psychology is a science of mere phenomena without any metaphysical implications”¹¹⁴, as Jung remarks ; they will realise that, without metaphysical knowledge of *Yoga*, western Psychology and Psychiatry will continue to be in a state of incompleteness and confusion.¹¹⁵

All the well-known religious systems, Brāhmanical, Buddhistic, Jain, Confucian, Shintoism, Zorostricism, Islam advocate an inwardness, a soul to maintain a perfect homeostasis of the body and mind throughout life. The practice of *Hathayoga* and meditation tends to bring about normalcy in our psycho-physiological functions. Such persons would be less prone to psychosomatic imbalance resulting usually from stress and strain of life.”¹¹⁶ The above systems teach soul-searching, self-introspection, etc. So, in some form or other, the meditative aspect of *Yoga* forms the sheet-anchor of the above religions. As the great saint Ramakrishna, himself a *yogin* who often experienced trance, says, “Through *yoga*, a Hindu becomes a better Hindu, a Christian a better Christian, a Muhammedan a better Muhammedan and a Jew a better Jew”.¹¹⁷ Swami Abhedananda rightly observes, “there is no system of psychology in the world so complete as the psychology of Patañjali.”¹¹⁸

It is an age of industry and science. In this competitive world, there are always tension and worries in the minds of industrialists and scientists ; the former ever intent on keeping pace with the rapid growth and on superseding others in the quality of their products. The scientist's life is a continuous struggle for devising means for meeting the ever-growing needs of man in the various fields of his activity and the constant challenges of life in a complex society. Experience has proved that the luxuries and comforts, provided by scientific inventions, have failed to provide the much-needed peace of mind. In fact, no external means can provide this peace. The inevitable facts of life are grief, anxiety, uncertainty, frustration, distraction, etc. These were part of life in the past ages too, but the turmoil of the present-day life has aggravated these factors.

Scientific progress has reached a point at which the slightest error or mental imbalance of men in key positions, the mere wrong pressing of a button may cause a holocaust and decimate a metropolis in no time.

So, it is imperative for mankind to find out an anodyne that will cure man of mental disturbances and provide physiological relief. For peace and tranquillity of mind, the mind is the best means. We have it in the *Mahābhārata* (Anu III) 3, Cred. of Poona.

agādhe vimalē buddhe satyatoye dhṛtīhrade /

snātavyaṃ mānase tīrthe sattvamā-lambya śāśvatam //

This teaches us that one has to dive deep into one's mind for getting peace. And *Yoga* teaches us how to do it.

THERAPEUTIC VALUE OF *YOGA*¹¹⁹,

YOGA AND ĀYURVEDA

A. W. Watts, who has made an in-depth study of *Yoga*, says, "if we look deeply into such ways of life as Buddhism and Taoism, Vedānta and *Yoga*, we do not find either philosophy or religion as these are understood in the West. We find something more nearly resembling psychotherapy"¹²⁰.

It is stated in *Yogacūḍāmaṇy-upaniṣad* (109) that the *Yogin* over comes disease by *Āsana*, sin by *Prāṇāyāma* and mental disorder by *Pratyāhāra*.

Hathayoga aims at keeping the body fit and ensuring long life. It prescribes some measures for improving general health, and others for keeping particular parts of the body, both internal and external, fit. To the modern man, it may sound absurd when *Hathayoga* claims to avert death by certain processes or steps for yogic exercises which serve as panacea. Such prescriptions, however, may, perhaps, be taken to be designed to ensure long life by keeping the general health in a sound condition. Various *Āsanās*, different kinds of *Prāṇāyāma* and *Mudrā* are stated to have therapeutic effects. The six acts, called *Dhauti*, etc. also produce salutary effect on the body. We shall indicate the names of the *Āsanās*, etc., and note their efficacy. It should be noted that our account is based only on the *Hatha*

The following are stated (*HYP*, II.78) to be the general effects of *Haṭhayoga* :

Slimness, facial brightness, very clear eyes, freedom from disease, control over seminal fluid, stimulation of digestive powers, purification of the *Nāḍis*.

The different *Āsanas*, *Mudrās*, *Prāṇāyāmas* and *Śaṭkarman*, called *Dhauṭi*, etc., have been described, with the respective effects on health, in the Appendix.

Besides *Āsanas*, *Prāṇāyāmas*, *Mudrās* and the six acts, some other processes are prescribed for keeping the body fit. These are as follows.

The *HYP* (II.13) provides that the body becomes firm and light as a result of rubbing it with the perspiration due to fatigue caused by *Prāṇāyāma*.

The *HYP*. (III. 96-97) prescribes urine therapy. Urine is called *Amarī* (that which causes immortality ?). The work prescribes the daily drinking of urine and using it as a sternutatory. Urine is called *Śivāmbu* in the commentary. A person is advised to discard the first flow of urine as it increases bile. The last flow should also be rejected as it is without any substance. It is advised that one should drink the mid-stream which is cool. The commentator adds that this is the opinion of the *Khaṇḍa-kāpālīka* sect. It should be noted that no specific effect of drinking urine has been mentioned.¹²¹

Sri Surath, in his work, entitled *Scientific Yoga*, suggests yogic remedies for certain physical and mental ailments. He does not cite any authority. Perhaps, his suggestions are based on his experience.

Ailment

Tension or discomfort in any part of body during meditation.

Remedy

One should think of the reverse. If one feels hot, he should think of coolness. If there is pain, he should think as if there is no pain. Besides, he should lie flat on his back in a relaxed attitude. C.f. *Pratīpakṣa-bhāvana* of *YS*. II. 34.

Ailment

Excessive anger or upset mood.

Nervous tension due to suppressed sex-desire.

Strong but unnecessary sexual urge.

Tension and strain.

Nervous tension, anxiety or diseases like cancer.

Remedy

Take ten deep breaths slowly inhaling and exhaling through the nostrils. Retention of breath is prohibited.

If there is no chance of sexual gratification, of course in moderation, the person concerned should practise meditation through the *Cakras*.

Take ten deep breaths inhaling and exhaling slowly without retaining breath. Then one should lie on his back, and withdraw the inner muscles of the anus.

Lie on back or sit erect, take a few deep breaths, and try to feel a cold wave passing over the head or down the spine.

Practise meditation through the *Cakras*. This practice revitalises the cells and tissues, and rebuilds them.

Sri Surath prescribes some measures for keeping the mind and body in a normal condition. One suggestion is that if a person is not weak, and does not suffer from troubles of the heart, lungs or stomach, he should practise, before meal, the yogic method of *Mahāmudrā* (see *HYP*, III. 13, f.f. and Glossary under *Mudrā*) from one to three times, and, immediately after, he should relax by lying flat on his back for two minutes.

The author suggests also the taking of ten deep breaths in the morning exhaling in a rhythmic manner. He also lays stress on auto-suggestion. Before going to work, a person is advised to think like this—I shall be calm in my work, or in any other circumstances.

This auto-suggestion should be repeated several times in a day. In the event of tense moment, he should sit or stand calmly for a short while, and say 'My mind is being unnecessarily agitated. Let my mind be cool ; let my nerves be cool and let me have correct judgment and assessment of the issue.'

The author lays down the beneficial results accruing from the different stages of meditation. We shall briefly indicate the same. In the first stage, there is tension of both body and mind. It is due to the fact that there is the first conscious effort to make the vital force of one's own system work in a certain way to which the person concerned is not accustomed. This results in the fact that both the voluntary muscles and nerves, and, to some extent, the involuntary muscles and nerves also are affected.

With the progress of meditation, both the above kinds of muscles and nerves become relaxed to some extent.

With further progress, the person starts feeling some disturbance in his breathing system. His mental modification stops partially. When the attention reaches a state of one-pointedness, he feels only the working of the lungs and the heart. The author sounds a warning. The person concerned should not, at this stage, try the conscious control of the working of the heart. The above system and organ should be left to have their own way.

At a further stage towards perfection of meditation, the person need not be worried over the temporary irregularity of the working of the heart and the lungs. Gradually, the function of the heart will be very slow, and that of the lungs will almost cease. In this stage also, the person concerned should leave the organs to play in their own way, and should not bother about the matter.

In the next stage, when the meditation makes further progress, normal concentration will follow ; in fact, concentration becomes a part of the constitution. During this stage, the entire nervous and muscular systems are very much relaxed. The author says that meditation for twenty minutes results in the relaxation caused by sleep for four hours.

*Kuṇḍalinī-yoga*¹²³, which has been described in the section of Yoga and Tantra, has been found to result in voluntary control over the autonomic nervous system. This is generally followed by the activation of the different brain-centres. K. N. Udupa holds that this type of *Yoga* is designed to supply maximum oxygen to each of the *Cakras* (nerve-plexus) within the body so that they become active. In the practical application of this *Yoga*, the following procedure is reported to have produced good results. One, practising it, should perform *Prāṇāyāma* simultaneously concentrating on the *Cakras*. Then, he should reflect upon *Kuṇḍalinī* climbing up, step by step, from *Mūlādhāra* to *Sahasrāra* in the front part of the body, and descending gradually by the backside. This can be preceded by *Yogic Āsanās*, and followed by meditation. Experiments are reported to have revealed the efficacy of this practice in the cases of anxiety neurosis and psychological disturbances. Besides calming down the entire psychosomatic mechanism, this *Yoga* is of special importance in regulating the functions of the nervous system. Udupa holds that prolonged practice may lead to the sudden awakening of *Kuṇḍalinī*. He further states that, even if such awakening does not happen, one, practising this *Yoga*, derives immense benefit as mentioned above, and can enhance intellectual power. He suggests that the possibility of increasing the memory power should be explored.

K. N. Udupa, an experienced medical scientist, in his book, *Stress and its Management by Yoga*, states that certain diseases, caused by stress and strain, can be prevented or cured by specified yogic methods. Some of these methods, coupled with the administration of medicine, serve the purpose, while others are able independently to ward off some diseases. He points out that the following ailments are caused by the stress and strain of life :

Hypertension, bronchial asthma, peptic ulcer, ulcerative colitis, thyrotoxicosis, diabetes mellitus, arthritis, anxiety neurosis, headache, cancer, gastro-intestinal disorder, rheumatoid arthritis, disorders of the heart.

In the chart, appended below, he mentions some diseases along with respective remedies. Of the remedies, mentioned by him, many are not found in the *Haṭhayogapradīpikā*.

The following *Āsanās*, mentioned by him, do not occur in the *Haṭhayogapradīpikā* :

Bhujāṅga, Cakra, Hala, Naukā, Padahasta, Pavanamukta, Śalabha, Sarvāṅga, Śarīrasaṁcālana, Śīrṣa, Trikoṇa, Vakra, Yogamudrā.

Of the curative *Kriyās*, mentioned by Udupa, the following are not found in the *HYP* :

Vamana, Śaṅkha-prakṣālana, Vyutkaraṇi.

Of the *prāṇāyāmas*, mentioned by him, the following are absent in the *HYP* :

Candrabhedana, Anulomaviloma.

Disease	Āsanās Recommended	Kriyā Recommended	Prāṇāyāma Recommended
Bronchial Asthma	Śīrṣāsana, Dhanurāsana, Cakrāsana, Sarvāṅgāsana, Matsyāsana, Śalabhāsana, Bhujāṅgāsana, Halāsana, Paścimottānāsana, Matsyendrāsana, Yogamudrā, Mahāmudrā, Supta Vajrāsana, Padahastāsana.	Dhauti, Neti, Kapālabhāti, Vamana, Nauli, Uḍḍiyāna.	Ujjāyi, Śītalī, Bhastrikā
Hypertension	Śavāsana, Śīrṣāsana, Pavanamuktāsana, Śarīrasaṁcālana, Bhujāṅgāsana, Śalabhāsana.		Sūryabhedana, Candrabhedana, Ujjāyi
Diabetes	Mayūrāsana, Dhanurāsana, Bhujāṅgāsana, Halāsana, Sarvāṅgāsana, Matsyāsana, Paścimottānāsana, Matsyendrāsana, ¹ Naukāsana, Pavanamuktāsana, Padahastāsana	Nauli, Uḍḍiyāna, Dhauti, Śaṅkha-prakṣālana	Bhastrikā

<i>Disease</i>	<i>Asanas Recommended</i>	<i>Kriyā Recommended</i>	<i>Prāṇāyāma Recommended</i>
<i>Anxiety Neurosis</i>	Śalabhāsana, Bhujāṅgāsana, Kapālabhāti, Trikoṇāsana, Viparītakarāṇī, Uḍḍiyāna, Sarvāṅgāsana, Matsyāsana, Nauli Halāsana, Paścimottānāsana, Pavanamuktāsana, Vākṛāsana, Matsyendrāsana, Padmāsana, Śarīrasaṅcālānāsana.		Ujjāyi, Anulomaviloma
<i>Thyrototoxicosis</i>	Sarvāṅgāsana, Śalabhāsana, Paścimottānāsana, Matsyāsana, Bhujāṅgāsana, Trikoṇāsana, Halāsana, Dhanurāsana, Matsyendrāsana.	Kapālabhāti	Bhastrikā
<i>Chronic Gastrointestinal disorders</i>	Mayūrāsana, Sarvāṅgāsana, Matsyāsana, Śalabhāsana, Bahujaṅgāsana, Halāsana, Dhanurāsana, Cakrāsana, Śīrṣāsana, Pavanamuktāsana, Naukāsana, Yogamudrā, Śarīrasaṅcālāna, Viparītakarāṇī, Padmāsana.	Nauli, Uḍḍiyāna. Kapālabhāti, Dhauti	Śītalī-prāṇāyāma
<i>Rheumatoid Arthritis</i>	Dhanurāsana, Cakrāsana, Śarīrasaṅcālāna, Trikoṇāsana, Śalabhāsana, Bhujāṅgāsana, Ākarṇa Dhanurāsana, Supta Vajrāsana.	Kapālabhāti Dhauti	
<i>Headache</i>	Trikoṇāsana, Bhujāṅgāsana, Śalabhāsana, Paścimottānāsana, Vākṛāsana, Matsyāsana, Ākarṇa-dhanurāsana.	Neti, Kapālabhāti, Jala-Neti, Vyutkarāṇī	

Besides the above diseases, there are some other stress diseases which, according to Udupa, are amenable to yogic treatment. Among them are

Enuresis, Epilepsy, Psychiatric disorders like Schizophrenia, Skin disorders like Neurodermatitis, Eczematous dermatitis, Hyperhydrosis, Psoriasis, etc.

Mumford, in his *Psychosomatic Yoga* (p. 82), has the following to say about the psychosomatic effects of *Yonimudrā* :

Mind is brought to a point of relaxed absorption within itself. *Pratyāhāra* follows. The state is, perhaps, brought about by the pressure of fingers on specific nerves. It helps in placing the mind in a state of monoideistic equipose which usually results from practice of *Yonimudrā*. This *Mudrā* rejuvenates the nervous system, and gives the illusion of sharpening the sensory perception. The incorrect practice of *Yonimudrā* may cause heavy perspiration and disturbance of heart-rate.

We quote below the following lines from *MLBD Newsletter*, d/ December, 1990, published by Motilal Banarasidass Publishers, New Delhi to show current views about the therapeutic value of *Yoga* :

“Doctors at the recent Congress on Neurosciences organised by the Europe-India Foundation in New Delhi maintained that *Yoga* can prove to be helpful for neuro studies. *Yoga-āsanas* and meditation influence the 1000 million neurons and a similar number of glial cells in the brain. The doctors believe that since *Yoga* is a very precise technology, there are possibilities of an answer in the affirmative.”

Ayurveda (lit. the knowledge or science of life) or the indigenous medical science of India dates back to the Vedic Age. The *R̥gveda* refers to certain diseases and their cures however crude and magical they may be. In the *Atharvaveda*, there is a section comprising what are called *Āyusyañi Sūktāni* (hymns for acquiring long life). Another section of this Veda consists of *Bhaiṣajyañi Sūktāni* (hymns dealing with healing of diseases). These hymns consist mostly in magic spells and charms, etc. The *Bhaiṣajya Sūktas*, however, describe the symptoms of various diseases often with great care. We do not know precisely when a systematic medical science came into existence. Caraka (C. 1st or 2nd cent. A.D.) and Suśruta (later than Caraka) are the two outstanding authorities in the medical

science of India, the former having distinguished himself in medicine and the latter in surgery. A comparative study of *Āyurveda* and *Yoga* reveals remarkable similarities, so much so that the latter became a part and parcel of the former. That *Yoga* recognises the value of *Āyurveda* is proved by YS. IV. 1 which mentions, *inter alia*, *oṣadhi* (drug) as leading to *Siddhi*. In ancient India, physical health was deemed to be the first requisite for performing *dharma*. Kālidāsa's oft-quoted remark is *śarīramādyam khalu dharmasā-dhanam* (body, indeed, is the first means for the practice of *dharma*). As Caraka observes (Sūtrasthāna 1/15), *dharmārthakāma-mokṣāṇām-ārogyam mūlamuttamam* (freedom from disease is the best means for the achievement of the four ends of life, viz. *dharma*, *artha*, *kāma* and *mokṣa*). Thus, the body being so important, the YS. did not rest content by prescribing the Yogic methods only, but also took the help of *Āyurveda* to keep the body sound and to achieve mental powers. Caraka (Śārīra V/12) recognises the value of *Yoga*. In several other contexts, (e.g. Śārīra I/139, I/137, V/17), he mentions *Yoga*. In I/138, he refers to *sthira manas* (steadfast mind) which is the aim of *Yoga* practices. Patañjali's *Rāmabharā Prajñā* (YS. I. 48—see Glossary) is entirely incorporated in Caraka's concept of *Satyā buddhi* (Śārīra, V/16).

Like the YS., the *Caraka-saṃhitā* also believes in the achievement of certain *Siddhis* by *Yoga* (Śārīra I/140). Suśruta recognises the value of *Śauca*, *Brahmacarya*, *Gāyatrī Mantra*, *Yama*, *Niyama*, *Prāṇāyāma*, *Tapas*, etc., all mentioned in the YS., in curing certain diseases (e.g. Suśruta, Uttara 50/16, 60/21, 30; *Cikitsā*, 1/133; 29/10, etc.). The well-known *Āyurvedic* work, *Aṣṭāṅgahṛdaya* (Kalpa 5/13) of Vāgbhaṭa (c. 8th cent. A.D.), mentions the utility of *Prāṇāyāma* in curing *Murchā* (Coma). *Prāṇāyāma* is prescribed (*Aṣṭāṅgahṛdaya*, Uttara, 26/19), also as a means for curing the patient when he has an ailment in the neck (*galapīḍā*) or when his eyes are afflicted (*avasanne akṣṇi*).

Certain basic principles are common to *Yoga* and *Āyurveda*. For instance, both recognise the five principal winds within the body. These are *Prāṇa*, *Apāna*, *Vyāna*, *Udāna* and *Samāna* (Vide YS. III.

39, 40 and the *Vyāsa-bhāṣya* thereon, and Caraka, *Cikitsā*, 28/5). The fundamental physical elements, on which Āyurvedic treatment is based, are *Vāta* (wind), *Pitta* (bile) and *Śleṣman* or *Kapha* (phlegm).¹²³ Yoga-śāstra also recognises these three elements which are comprised in its concept of *Kāyavyūha* (YS. III. 29 and *Vyāsa-bhāṣya* thereon). One of the basic principle of *Āyurveda* is *Pañcabhūta* or the five gross elements of earth, water, fire, wind and ether.¹²⁴ These appear in the YS. too, as will be evident from the terms *bhūtajaya* (III, 44), *bhūtendriyātmaka* (II. 18).

The *Citta* of the *Yogaśāstra* (mentioned or referred to in YS. I/2, 12, 51) is, to a great extent, similar to *Manas*¹²⁵ of *Āyurveda*, also called *Citta* by some authorities¹²⁶. Like the *Citta* of the YS., the *Manas* (or *Citta*) of *Āyurveda* also is distinct from the senses. According to both, the senses are activated by *Citta* or *Manas*.

Both *Āyurveda* (e.g. Caraka, *Cikitsā*, I/7, 8) and *Yogaśāstra*¹²⁷ aim at the acquisition of a sound, strong, graceful body, charming voice, bright complexion, etc.

YOGA, HYPNOSIS AND PSYCHO-ANALYSIS

Yoga has sometimes been sought to be identified with hypnosis. As a matter of fact, however, hypnotic phenomena are quite different from the mental modifications such as we find in *Yoga*. When a person is in a hypnotic trance, his intellectual functions do not cease nor are they reduced. Experiments have revealed that *Yogic* practices retard the functions of the mind.¹²⁸

After the hypnotic spell is over, the person concerned does not remember his experience during the trance. On the contrary, the *Yogin* is relatively conscious of his feelings during the trance, and after it has passed off. The experience, though ephemeral, leaves a clear impression on the person concerned. The blissfulness of the feeling lingers on so that the *Yogin* has a hankering for more of such experiences.

There is, however, one similarity between hypnosis and *Yoga*. Hypnosis can be brought about by steadfastly gazing at one single

object or thinking exclusively of one idea. This monoideism is common to both. In course of meditation, the *Yogin* seeks to purge the mind of all thoughts excepting that of the minute object on which he concentrates.

The process of hypnosis involves different stages from mild somnolence to deep trance. Similarly, *yoga* also passes through grades of experience culminating in *Samādhi*. Attempts, however, to examine in detail the points of difference and similarity between the two will be of a speculative nature so long as experiments and research into their nature are not carried out.

Coming to psycho-analysis, we find that this modern science has much in common with *Yoga* formulated centuries ago, though the former is materialistic and the latter spiritual, each bearing the impress of a widely different culture. There is similarity in both theory and practice.

Both the systems, stripped of their theoretical aspects, are basically therapeutic. Both aim at curing the ills of mind.

In psycho-analysis, the unconscious plays a vital rôle ; nay it is the determining factor in life. It was Freud who attached the greatest importance to this element¹²⁹, although several psychologists and philosophers, preceding him, used the concept of the unconscious. According to the Freudian theory, the conscious is a slender superstructure depending on the deep cravings and urges originating in the unconscious.

The unconscious is also the basic concept in *Yoga*. The entire gamut of the *yogic* practice is designed to dig the unconscious by various processes so that its generating power is annihilated. So long as the unconscious continues to retain its power, the *yogin* cannot regard himself as having progressed in the path to his goal. Thus, in both the systems, the unconscious is the essence of mental life.

The part, played by the conscious in both the systems, is similar. According to Freud, it is like a sense developed to meet the demands of the external world, *Yoga* also regards the conscious aspect of

mind as the sixth sense, and attributes an assimilative function to it. Consciousness is only an insignificant property of the mental life the totality of which embraces all the past experiences of a person.

'Conscious' and 'mental' have been traditionally regarded as identical. In the terminology of academic psychology, the terms have been used in the same sense. But, neither psycho-analysis nor *yoga* recognises the identity of the two.

In both the systems, an unconscious idea is that which is latent, and capable of being conscious.

The description of the unconscious is similar in psycho-analysis and *yoga*. It is dynamic, and its urges are blind whereas the conscious has dull conformity to the needs of the reality demanding consistency, moderation and acceptance of immediate pain for future pleasure.

Both the systems agree in holding that pleasure is the guiding principle of the unconscious.

Yoga shares the psycho-analytic belief in the superpersonal content of the unconscious.

Psycho-analysis shows a bias for polarities and antitheses, e.g. pleasure-pain, life-death, love-hate, etc. *Yoga*, too, reveals dualities (c. f. *Pratīpakṣa-bhāvana*, Y.S. II. 34). When our primary instincts prompt us to do something unethical, *Yoga* advises thinking of its opposite. Psycho-analysis suggests three ways by which primary instincts can be counteracted; these are defence-reaction, substitution and sublimation. By the first means, the mind assumes an attitude directly opposed to the impulse, and attempts to resist it. In the case of a strong urge of a particular impulse subconsciously, the mind takes up consciously an opposite impulse that counteracts. The final aim of *Yoga* is to effect a complete transmutation of the element of nature. The life-liberation idea of the *yogaśāstra* is not much different from the Freudian life-death antithesis.

Like Freud, *yoga* holds that all the manifestations of the instinct of self-preservation, fear of death, destructive tendency towards those who might thwart one's life, etc. may owe their origin to the transcendental will to live.

According to *yoga*, a deep urge is the instinct of liberation, a longing for passivity or cessation of life in an instinct which is ingrained in all life. Freud's death-instinct may be another form of this urge.

Both *yoga* and Freud admit that two opposite instincts are inherent in life ; these are life-instinct and the instinct of liberation (death in the opinion of Freud). The former is so strong that it overshadows the latter.

So far about the theoretical similarity of the two systems. There are some points of resemblance in their practical aspects too. For psycho-analysis to be successful, the patient's co-operation is essential. He must feel that he is suffering from mental maladjustment which cannot be overcome by himself, and that the psycho-analyst's help is necessary. The Yogic disciple also must have an urge for spiritual training which cannot be imposed on him. The tradition goes that the urge of the aspirant drives him to find out his own preceptor.

Psycho-analysts make their patients take up some study or occupation of absorbing interest like painting or craft so that he may not lapse into his old habits. A yogic disciple also is urged to apply himself vigorously to one thing, usually the study of the scriptures (*svādhyāya*—*YS*, II.1).

There is an element of similarity in the relation of the analyst-patient and the relation of *Guru-śiṣya*. In an analysis session, the analyst makes concentrated attempt to delve deep into the psychic complexes of the patient. The neophyte in *yoga* is ever under the watchful eye of the *Guru*.

So far, we have tried to show the similarities between psycho-analysis and *yoga*. The points of difference are too many to be stated in detail. As regards therapeutic similarity, psycho-analysis has some resemblance with *yoga* only in its earlier phases. The psycho-physical and mental exercises, necessary for attaining the higher stages of *yoga*, have no parallel in psycho-analysis. A few points of difference are as follows. The idea of repression, which plays a vital rôle in the dynamics of psycho-analytic conflict, is absent in *yoga*. The eradication of the repressions of childhood, by

psycho-analysis, may help solve some problems of life, a method which is perhaps an effective means to the goal. But, a reverse method, viz. the obliteration of the life-instinct itself, helps attain the spiritual goal of *yoga*, viz. release from the chain of existences.

A noteworthy point of difference between the two is this. Psychoanalysts hold that human personality is dissociated in the case of a conflict between the conscious and the unconscious. According to Freud, integration is possible by bringing the repressed feelings and emotions to the consciousness and integrating them with the conscious self. A personality may be considered to be integrated when all his thoughts, feelings and desires serve the purpose of the conscious ego. Thus, we find that the west sets much store by the values of personality.

On the contrary, *Yoga* considers material integration possible by surrendering all personal values. Plainly stated, while western psychoanalysis advocates the enrichment of ego, the east advocates the effacement of it. This is possible, according to *yoga*, by *Samādhi* which results in perfect mental integration.

YOGA IN PRESENT-DAY INDIA

Interest in the principles and practice of *Yoga* is gradually growing. The demonstration of Yogic exercises is a regular feature in TV programmes. Several centres have been set up for training people in yogic practices, and to cure certain diseases by such practices. One of the earliest institutions that popularised *Yoga* among laymen was the *Āśrama* set up by Paramahansa Madhavādāsa at Malser in the 19th century. The Govt. of India has constituted a Central Council for Research in *Yoga*. The Indian Academy of *Yoga* has been functioning with its headquarters at Varanasi. The following is a list of some of the noteworthy *Yoga* Institutions.¹³⁰

1. Anandāśrama, Pondicherry.
2. Aurobindo Āśrama, Pondicherry.
3. Bihar School of *Yoga*, Monghyr, Bihar.
4. Divine Life Society, Rishikesh, U P.
5. Kaivalya Dhāma, Lonavla, Maharashtra.

6. Ramamani Iyenger Memorial *Yoga* Institute, Poona.
7. Ramanaśramam, Teruvannamalai, Tamil Nadu.
8. Satya Sai Institute of Higher Learning, Prasānti Nilayam,
Puttaparthi, A. P.
9. Siddha *Yoga* Pīṭha, Ganeśpuri, Thane District, Maharashtra.
10. *Yoga* Institute, Santa Cruz, Bombay.
11. Krishnamāchārya Yogamandiram at R. K. Nagar, Madras.

To this list must be added the International Meditation Centre at Buddhagayā, Bihar. Many Indians and foreigners are associated with this institution which is steadily gaining in popularity with its highly enlightened staff. It mainly imparts training in *Vipassanā* meditation of Buddhism.

Maharṣi Maheśa Yogī and International Meditation Centre at Bodhgayā have done a lot for popularising transcendental meditation. Swāmī Muktaṇanda's *Siddha Meditation* has produced considerable impact. Plainly stated, his technique is briefly as follows.

A person should sit peacefully, and focus his mind on his inner consciousness. Breath should be allowed to have its own course. Being immersed in his inner self, he should turn his mind and the senses inward. He should absorb himself in his pure 'I'. A *mantra* can serve the purpose of calming the mind. The *mantra*, to be recited, may be *Om Namaḥ Śivāya* or *Śo'ham* (I am that).

Recently, a University for *Yoga*, named Prajāpati Viśvavidyālaya, has been founded and inaugurated at Salt Lake, Calcutta. It will concentrate on different levels of education in *Yoga* (Vide news paper Telegraph, Calcutta, 13-1-92).

Despite the existence of so many *Yoga* institutes, *Yoga*, in this country, has not yet received adequate attention of eminent medical practitioners and scientists. There are very few genuine experts in *Yoga* techniques and the *Yoga* lore. Mahāmahopādhyāya Gopinath Kaviraj of Varanasi, possessed of vast learning, was also a *Yogic* practitioner of high calibre. Persons of his stature are now rare in

India. Many western scholars visit India for acquiring knowledge of the *Yogaśāstra* and Yogic exercises. But, more often than not they have to return home with a sense of disappointment ; they fail to come across a genuine *Yoga* centre where *Yoga* is studied scientifically and systematically so as to be adopted by the world abroad. Brunton, an eminent European *Yoga*-enthusiast, expresses the dissatisfaction of the western people about *Yoga* in the following words :

“And general Western attitude was that it (*Yoga*) had no use for the moribund survival of *Yoga* any more than for other superstitions of a senile and sterile India.”

The different *Yoga* institutions are woefully lacking in organisation. There is hardly any standard worth the name. Many unqualified or underqualified people are vitiating *Yoga* by unethical practices not only in India, but also in different parts of the world. Deploring this state of things, Brunton remarks¹⁸¹ :

“*Yoga* had been thought largely useless to the modern world, because it was held tight by fanatic faqueers in the crippling and unfortunate embrace of superstition. Dogmatic religion had deflected much of it from its psychological goal, whilst primitive magic had distorted another portion of it into a circus performance.”

An attempt towards utilising *Yogic* practices for a practical purpose is described in the following news item in the *Newsletter* (p. 8), September, 1990, published by Motilal Banarasidass, Publishers, Delhi.

“Yogic exercises that help cosmonauts combat space sickness have been identified by researchers at the Institute of Aerospace Medicine (IAM) at Bangalore. Four Yogic *Āsanās* were selected out of 26 to ward off space-sickness after extensive trials under simulated microgravity conditions”.

It is reported, in the daily newspaper, *Telegraph* (Calcutta) of 24-1-92, that “the Karnataka Govt. has made teaching of *Yoga* in

schools up-to Plus Two level compulsory from the academic year 1992-93.”

YOGA AND FOREIGN COUNTRIES : PROSPECTS

Time was when, in the west, *Yogins* were looked upon as fakirs, and *Yoga* as magic or mystical practice divorced from the realities of life. Times have changed, the western outlook has changed. Yogic theories and practices have been found of immense value for practical life. Yogic methods have proved to be highly efficacious in tackling psychosomatic maladies. *Yogic* exercises have been recognised as helpful in keeping the body fit. Many institutions or centres for imparting training in *Yoga* have sprung up in Europe and America¹³². Of the Asian countries, Japan and Tibet appear to have been most profoundly influenced by *Yoga*.

As we have pointed out, in a separate section, many points of similarity between the ancient *Yoga* and modern psychoanalysis have come to light. Analytical therapy, with its scientific method of attaining interior equilibrium, reveals an approximation to the contemplative aspect of *Yoga*. Preliminary *Yoga* has come to be an eastern equivalent of analytical therapy. It has been admitted that the eastern theory of mind is “far more definite and clear-cut than that of the west”¹³³. It is, perhaps, due to the impact of *Yoga* that the great influence of the mind on the body has come to be recognised. It is being felt that the physical symptom of a patient can be the result of a mental state the alteration of which can itself remove the symptom. The result of a comparative study of the western system and the Yogic method has revealed, as Coster aptly remarks, that Freud and his followers have, as if, given the western version of the first two chapters of the *Yogasūtras*, viz. *Samādhi* and *Sādhana Pādas*. We have it, on the testimony of Coster (*Yoga and western Psychology*, 1974, p. 10, f.n.) that *Hathayoga* is the best known in the west because of the spectacular asceticism of its followers.

The development of personality in the right direction is the keynote of human progress. In the west, the methods, adopted for

such development, are as follows. Depending on the principle of 'Knowledge is virtue' Socrates and Plato expressed an ethical view of personality. Locke, Berkley and Hume had an intellectual view of personality which, to them, was unity of mind. The current schools of western psychology hold different views from different standpoints. Behaviourism urges the study of action from outside. According to it, mentality is meaningless. Psycho-analysis, however, considers personality to be constituted of the conscious and the unconscious. Thanks to Freud, research in the field of personality considerably advanced. According to the Indian view, however, it is necessary to transcend the bounds of the unconscious and the conscious, and to reach the superconscious for moulding a real personality. Among the westerners, Jung's approach to personality is different, and reveals some affinity with the Indian viewpoint. He thinks that personality does not only look backward to the racial part, but also forward to a goal, the self. The Indian view of full personality is the progressive ascent, from matter, life, consciousness, reason, to the height of the realisation of the *Ātman*. Thus, the higher, Indian philosophy of *Ātman* can complete the partial views of the contemporary western schools of psychology.

Among the western thinkers, Jung recognises the value of *Yoga*¹³⁴ in curing the mental sickness of the westerners. But, while urging the western people to study *yoga*, he warns them not to "apply it because we Europeans are not so constituted that we can apply these methods correctly."¹³⁵ According to Jung, there is a basic difference between the psyche of the east and that of the west ; this difference may be expressed by describing the oriental as 'introverted' and the western as 'extroverted'.

Those, who oppose Jung's theory, hold that the minds of the east and the west might differ in their superficial layers. But, there is no such difference in the deeper layers of the mind, in the super-conscious and in the collective unconscious.

Jung's conception of the Indian *Yogin*, practising *Yoga* in the solitude of the forest, presents only one-sided view. An integrated life does not exclude *Karman* (action), as is sufficiently attested by the

philosophy of disinterested action (*niṣkāma karman*) of the *Bhagavadgītā* which is the gospel of *Yoga*. Jung's contention that *Yoga*, despite being admirable, can "scarcely be recommended anywhere north of Tropic of Cancer"¹³⁶ has not proved correct.¹³⁷ As we have discussed earlier, Yogic methods, designed to purge the mind of evil thoughts, in fact to cure certain mental maladies, and *Hattha-yoga* physical exercises have been widely adopted in western countries. Jung, however, is candid enough to admit his incompetence to judge *Yoga* in its proper perspective. He says, "I will remain silent on the subject of the meaning of *Yoga* of India because I cannot presume to judge something which I do not know from personal experience."¹³⁸

The combination of psychotherapy and *Yoga* will, it is expected, usher in a new era in which newer horizons of the mind will be discovered, and will add a new dimension to the treatment of mental maladies which have become so common in these days of stress, strain and tension.

The following are some of those who advocate the coordination of the Indian and Western systems as most beneficial to mankind so far as the object of living and the cure of psychological and neurotic diseases are concerned :

Shaw Desmond¹³⁹, renowned British author and psychologist ; Roberto Assagioli¹⁴⁰, formerly Chairman of Psycho-Synthesis Research Foundation, USA, and president of Institute of Psychosynthesis, Italy ; Gardiner Murphy¹⁴¹, Quondam Director of Research, Menninger Foundation, Topeka, Kansas, USA ; Indra Sen¹⁴², formerly Professor of *Yoga*, Sri Aurobindo International University Centre, Pondicherry ; B. L. Atreya¹⁴³, former Professor and Head of Departments of Philosophy, Psychology and Religion, Varanasi Hindu University ; Bhagwan Das¹⁴⁴, formerly Professor of Philosophy in the above University.

In this connection, the following observation of J. Mumford is worth quoting :

“What is needed is synthesis of the best of Eastern and Western psychology.”¹⁴⁵

In many countries of the world, medical scientists have been in quest of non-medical measures for preventing or curing some maladies. Several such measures, adopted in many countries, are believed to have derived, in the initial stages, inspiration from *Yoga*.¹⁴⁶

In recent times, in Europe, especially in Germany, ‘autogenic training’, developed by Schultz and his colleagues, has become very popular for the attainment of mental relaxation. Different types of auto-suggestion and regular practice of relaxation relieve many of the psychosomatic conditions. In USA, Jacobson devised a technique of effective muscular relaxation which, he believed, ultimately results in the relaxation of mind. The above techniques are based on Yogic principles.¹⁴⁷

Among those, who popularised *Yoga* in the west, especially in USA and UK, the first and foremost was Vivekānanda. In his inimitable scientific interpretation of the *Yogic* methods, coupled with the essence of Vedānta and the *Bhagavadgītā*, he showed the way of harmonising physical strength and mental calm. The role of Śrī Aurobindo in spreading the message of *Yoga* abroad is outstanding. In more recent times, the Ramkrishna Mission, in its missionary zeal, has been successfully propagating the principles of Indian philosophy, including *Yoga*, among different countries of the world. Mahātmā Gandhi showed the practical way of *Karmayoga*, the philosophy of disinterested action, to the world at large.

The importance, attached to *Yoga* in foreign countries, can be gauged from the fact that centres for training in yogic practices or meditation centres are being set up in different parts of the world, as we have already stated.

The transcendental Meditation Centres of Mahesh Yogin in USA, UK and Switzerland, and in many other countries, have been promoting Yogic practices. We quote below a news item published in MLBD Newsletter, published in Nov., '92 by Motilal Banarsidass, renowned publisher of Delhi :

"Yoga and meditation are no longer for Eastern mystics or eccentric, vegetarian young men and women : it has arrived in the American mainstream as 'alternative medicine' along with acupuncture and homoeopathy. Thousands of American doctors are now prepared to co-exist with the practitioners of alternative medicines and, indeed, refer their patients to them when modern medicine can help them no more.

The prestigious Harvard Medical School plans next year to offer a course on 'unorthodox' medicine. Similar courses and lectures are already available to medical students at Georgetown University, Louisville University, Arizona and University of Massachusetts. Maharishi Mahesh Yogi's institution has already trained Western doctors in Yoga and meditation.

The reason why yoga and meditation have entered the mainstream and are no longer distrusted as 'anti-Western' or 'anti-Christian' is that, though a person meditating or doing yoga still looks a little odd to many Americans, too many patients are giving testimony to friends to the effectiveness of these techniques."

The Yoga Research Society, 31 Fitzwater St., Phila., PA 19147 (U.S.A.), has completed the nineteenth year of its existence. On Oct. 9 and 10, 1993, the Society's 19th Annual International Conference was held in Philadelphia, Pennsylvania. The theme of the Conference was *Yoga Mind Medicine*.

A. Suren, in his work, *Living Yoga*, writes about the *Yoga* enthusiasts in Hamburg, Czechoslovakia, Romania and Belgium. He also names some prominent *Yoga* teachers and promoters in some other countries. He refers to books on Classical *Yoga*, and studies published in Belgium. Sri Ananda, author of the *Complete Book of Yoga*, informs us (at the back of his book) that he has been running, for many years, an Indian *Yoga* centre in Paris. It is reported, in the Calcutta daily 'Telegraph', dated 11-10-90, that interest in *Yoga* is increasing in Russia. The same paper has this

to say (14-12-90) : "The second conference of Soviet Yogis here attracted more than 700 participants, half of them from the medical profession. The Vice-president of the Association of Soviet Yogis, Lev Teternikov, told Novosti that the conference would seek to unite and coordinate the activities of regional Yogi groups and clubs."

As we have seen, *Yoga* has become very popular in the west. The western protagonists of *Yoga* are carrying on research in Yogic methods, especially in so far as they are applicable in the western conditions of life. Herbert Benson, Associate Professor of Medicine of Harvard Medical School, Boston, USA, has worked extensively on Meditation from the western standpoint.¹⁴⁸ He terms it as *Relaxation Response*. The following are stated to be the four essential pre-requisites of meditation :

- (1) Quiet environment—a room to be set apart for this purpose ; this results in minimal distraction.
- (2) Passive attitude—this is the most important factor in which the person concerned should shake off all disturbing thoughts, and concentrate entirely on his practice.
- (3) Comfortable position—it is necessary for the prevention of undue muscle tension. *Padmāsana* is preferred to any lying posture which, though good, is apt to induce sleep.
- (4) Mental device or *Mantra*—it is necessary for withdrawing the mind from external objects to inwardness. It is usually a sacred syllable, word or phrase to be repeated inwardly with eyes closed and mind withdrawn.

The great importance, attached to *Yoga* in the west, is attested by the following observations of G. Coster in the work, *Yoga and Western Psychology* (1934, pp. 244-45) :

"I am convinced that the ideas, on which *Yoga* is based, are universally true for mankind and that we have, in the *Yogasūtras*, a body of material which we would investigate and use with infinite advantage.....*Yoga* as followed in the east is a practical method of mind-development, quite as practical as analytical therapy, and far more practical and closely related to real life than the average University course.....the *Yogasūtras* of Patañjali really contain the information that some of the most advanced psycho-therapists of the present day are ardently seeking.....there is a crying need, in the west, for something parallel to the eastern *Yoga*."

The renowned Italian Professor, E. G. Karpani, writes as follows :

"The theory of *Ātman* in the dreaming state finds a few rapprochements about the modern psycho-analysis..... I advised Professor Freud to recognise the special features of his psycho-analysis in the gems of Indian philosophical literature."

In the article, entitled *Mānava-sāgara-tīre*, by Śaṅkara, published in the *Ānandabājār Patrikā* (Calcutta) of 28-4-91, it is stated that *Sahaja Yoga* has been most popular in Vienna. In point of popularity of the *Yoga*, Paris has been mentioned as the second city. The author of the above article informs us that one, Nirmalā Devī, commonly known as *Mātāji*, introduced an easy method of *Kuṇḍalinīyoga*. This method is called *Sahaja Yoga*.

From a recent report, published in the Calcutta daily newspaper, *Telegraph*, dated 26-5-92, we learn that Yogic methods are being applied even to such mundane matters as espionage. Here we quote the news item :

"Moscow (UNI)—The KGB, the secret service of the former Soviet Union, has tried to use *Yoga* for transmitting confidential information with the help of telepathy, reports popular Russian Youth daily *Komsolskaya Pravda*. The ruling politburo of the CPSU central

committee had invited Mrs. Indira Devi nee Yevgenia Labunskayyan, an ethnic Russian who had migrated to India via Germany in 1927 to teach telepathy in the intelligence school of the KGB in the Sixties, the daily reports."

Coming to Asia, we find the influence of *Yoga* in some countries. The Buddha, who himself practised *Yoga*, set an example of Yogic practice. At present, transcendental meditation has been internationally recognised. In the *Zen*¹⁴⁹ Buddhism of Japan, *Zen* (*dhyāna*) stands for meditation which is one of the essential accessories of *Yoga* (*Yogāṅga*). The followers of this system have realised, to some extent, the value of Indian *Yoga*. This system lays stress on intuitive understanding of the ultimate religious truth. This understanding may be equated with *prajñā* of Patañjali (*YS. I. 20*) *Zen* Buddhism prescribes the practice of meditation (*dhyāna*) as the most effective means for acquiring the kind of understanding referred to above. This direction is followed by all Buddhists, Tibetan, Chinese and Japanese. Suzuki tells us¹⁵⁰ that this direction is not followed by the adherents of the Pure Land school of Buddhism. They believe that the understanding grows by itself from within when the practice of *Zazen* (*dhyāna*) is brought to perfection. Tai-hui¹⁵¹ (1089-1163) differs from those who give priority to *Dhyāna* over *Prajñā*. According to him, the latter is more important than the former.¹⁵²

Jibananda Ghosh, supported by Biswanath Ghosh and his wife, Karuṇā, founded, in the early seventies, the Ghosh Yoga Institute in that country. Within two decades, as many as forty-two branches of this Institute have sprung up all over Japan. The number of people, who derived benefit from the above Institute and its branches, is more than four lac; they belong to different walks of life, high and low. The efficacy of yogic methods has been medically tested by the Japanese authorities. The aforesaid Jibananda has published a book on *Yoga* in Japanese language, the English title of which is *The Essence of Indian Yoga*. (Vide *Amritabazar Patrika*, Calcutta, 17-8-90).

Tibet came to recognise the great importance of *Yoga* perhaps under the influence of the Bengali scholar, Dīpaṃkara Śrījñāna Atīśa (10th-11th cent.) who migrated to that country, and settled there for the rest of his life. Tsong-ka-pa's *The Yoga of Tibetans* and Chang's *Teachings of Tibetan Yoga* and *Six Yogas of Naropa*, etc. throw a flood of light on the profound influence of *Yoga* in that country. Of the four sects of Tibetan Tantra, two are concerned with *Yoga*; one is called *Yoga Tantra* and the other *Highest Yoga Tantra*.¹⁵³ In the highest *Yoga*, there is no external activity, and the practitioner is able to generate the *Yoga* than which nothing higher exists. In *Yoga Tantra*, the practitioner mainly relies on meditative stabilisation, and resorts to only a few external rites.¹⁵⁴

The other two kinds of *Yoga* are called Action *Yoga* and Performance *Yoga*. "In Action and Performance Tantras, a True Body, which is said to be thoroughly pure in the sense of being free of all dualistic elaboration is achieved through the *Yoga* of singleness—meditation on emptiness—and a Form Body, which is said to be impure in the sense that it is involved in duality, is achieved through the *Yoga* with signs—deity *Yoga*."¹⁵⁵

EVIL EFFECTS OF WRONGLY PRACTISED YOGA

The works on *Yoga* set forth many advantages of *Yoga* in disciplining the mind, and keeping the body fit and free from maladies. *Yoga*, however, is not an unmixed blessing. *Yoga*, properly practised under the guidance of a competent *Guru*, leads to bliss. But, performed independently or improperly, it may cause various diseases, and even lead to death.

The *H.Y.P.* (ii. 17) states that a wrong course of *Prāṇāyāma* causes the following ailments: hiccup, asthma, bronchial diseases, pain in head, ears or eyes and various other diseases.

According to the *Vāyu Purāṇa* (XI. 37-60), the Yogic practices by ignorant people result in dullness of intelligence, deafness, dumbness, blindness, loss of memory, premature senility, and disease. This *Purāṇa* also prescribes cures for the maladies caused by wrong yogic practice.

P. V. Kane (*Hist. of Dh. S.*, vol. V, pt. 2) notes, from his personal experience, that a person, who wrongly practised *prāṇāyāma* continuously for a long period, became stone-deaf for life.

The present author knows of a highly intellectual scholar who, as a result of practising *yoga* without proper guidance, lost sanity.

Works On Yoga

Major Works

YOGA-SŪTRA

Attributed to Patañjali is the *Yogasūtra* which is regarded as the first systematic work on *Yoga* and the most authoritative.

The identity of the author and his date pose a puzzling problem. Authorities differ not by decades but by centuries about his date. Some scholars, notably S. N. Dasgupta (*Hist. of Ind. Phi.*, I, pp. 226-238), are in favour of identifying him with Patañjali, author of the *Mahābhāṣya*, who is generally placed in the second century B.C. D. C. Sircar, however, tries, (*IHQ.*, vol. 15, pp. 633-638) without unassailable evidence, to establish that the *Mahābhāṣya* cannot be placed earlier than the second century A.D. P. V. Kane is in favour of placing the *Mahābhāṣya* in the second century B.C. (*History of Dharmasāstra*, V, pt. 2, 1962, p. 1395).

The theory of the identity of the author of the Y.S. with the grammarian is buttressed by the fact that Cakrapāṇi (c. 1060 A.D.), commentator of the *Carakasamhitā*, in his commentary on the introductory verse, mentions the tradition, recorded in the introductory verse of Bhoja's commentary (not later than 1055 A.D.) on the Y.S., that Patañjali composed works on grammar, *Yoga* and *Āyurveda*. This tradition is corroborated by Helārāja, commentator of the *Vākyapadīya* (c. 7th cent. A.D.), who states that the author of this work attributes (I. 148, II. 485) the three Śāstras on medicine, grammar and metaphysics (i.e. *Yoga*) to the same Patañjali.

Radhakrishnan is of the opinion (*Indian Philosophy*, II, 1931, pp. 341-42) that the author of the *Yogasūtras* is not later than 300

A.D. While this is an attempt to fix the terminus *ad quem*, it does not preclude the possibility of our Patañjali having flourished in the 2nd century B.C.

Scholars like Liebich, Hauer are in favour of the identity of the two Patañjalis mentioned above. But, some renowned scholars like Keith, Woods and Renou are against this view. Jacobi would go so far as to bring the author of the *Y.S.* down to as late a date as the fifth century A.D.

The *Y.S.* is divided into four sections (*pādas*), called respectively *Samādhi* (profound or abstract meditation), *Sādhana* (means of accomplishment), *Vibhūti* (psychic faculty), *Kaivalya* (final state of released soul). The *Pādas* contain respectively 51, 55, 55 and 34 *Sūtras* (aphorisms). The highlights of the *Pādas* are set forth below.

The *Samādhipāda* deals with the nature, aim and forms of *yoga*, the modifications of *citta* and the different methods of attaining *yoga*. It starts with the definition of *yoga* as *citta-vṛtti-nirodha* (suppression of mental functions). The *Vṛttis* (functions) are five-fold, and are partly *Kliṣṭa* (painful) and *Akliṣṭa* (not painful). Those arising from *Kleśa*, to be defined later, are called *Kliṣṭa*. Those, which are opposed to *Viveka* or discriminatory knowledge, are *Akliṣṭa*. *Pramāṇas* or the means of valid knowledge are stated (i. 7) to be three, viz. *Pratyakṣa* (perception), *Anumāna* (inference) and *Āgama* (sacred scripture, the Vedas).

The means of suppressing the *Vṛtti*, referred to above, are *Abhyāsa* (practice) and *Vairāgya* (spirit of detachment, indifference to worldly desires or passions).

Samādhi is of two kinds, viz. *Samprajñāta* (state of bliss in which the meditator has the knowledge of his difference from the object of meditation) and *Asamprajñāta* (in it, the distinction of the knower, knowledge and which is to be known absolutely disappears).

Īśvara has been described (i. 24) as One who is unaffected by *Kleśa* (to be defined hereafter), *Karma-vipāka* (fruit of action) and *Āśaya* (latent impressions).

The factors, which cause distraction of mind (*citta-vikṣepa*), and are, therefore, obstacles to *Yoga*, are as follows :

Vyādhi (disease), *Styāna* (incapability of mind), *Samśaya* (doubt), *Pramāda* (absence of thought about the means of *Samādhi*), *Ālasya* (laziness or langour), *Avirati* (hankering for objects of sense), *Bhrānti-darśana* (false knowledge), *Alabdhabhūmikatva* (non-acquisition of the object of *Samādhi*), *Anavasthitatva* (non-fixation of the mind on the acquired object of *Samādhi*). Associated with *Vikṣepa* are *Duḥkha* (suffering), *Daurmanasya* (mental depression), *Āṅgame-jayatva* (shaking of limbs), *Śvāsa* (in-breathing), *Prāśvāsa* (out-breathing).

Maitrī (friendliness), *Karuṇā* (compassion), *Muditā* (joy at others' happiness), and *Upekṣā* (equanimity or indifference) towards the following creatures respectively please the mind ; happy, unhappy, endowed with *punya* or merit, devoid of *punya*. The mind may be pleased also by *Pracchardana* (emitting the inner wind through the nostrils) and *Vidhāraṇa* or *Prāṇāyāma* (restraint of breath).

Samādhi has again been divided into two kinds, viz. *Sabīja* and *Nirbīja*¹.

The *Sādhana-pāda* opens with the definition of *Kriyāyoga* (*Yoga* of action). It consists in *Tapas* (austerity), *Svādhyāya*, *Īśvara-praṇidhāna*. By *Svādhyāya* the *Vyāsa-bhāṣya* means *japa* of the holy things like *Pranava* (*Om̐kara*) or the study of the scripture dealing with salvation. By *Īśvarapraṇidhāna* it means the surrendering of all actions to the greatest *Guru* (*sarva-kriyāṇāṃ parama-gurv-arpaṇam*) or the renunciation of the fruits of all actions (*tat-phala-saṃnyāsa*).

The five *Kleśas* or sources of suffering are : *Avidyā* (nescience), *Asmitā* (egotism), *Rāga* (attachment), *Dveṣa* (hatred or enmity), *Abhiniveśa* (instinctive clinging to worldly life and physical enjoyments and fear of death). *Viveka-khyāti* or discriminatory knowledge has been recommended as the means to the attainment of the goal. One can get rid of impurities by practising the *Yogāṅgas*, viz.

Yama (restraint), *Niyama* (observance of ethical rules), *Āsana* (posture), *Prāṇāyāma* (breath-control), *Pratyāhāra* (withdrawal of the senses from sense-objects), *Dhāraṇā* (deep devotion or abstraction), *Dhyāna* (meditation), *Samādhi* (concentration, absorption).

Having dealt with the external accessories of *Yoga* (*Yogāṅga*), the author opens the *Vibhūtipada* with *Dhāraṇā* which he defines as fixing the mind on a particular *deśa* or region (*deśabandha*).² This is followed by the definitions of *Dhyāna* and *Samādhi*.³ The above three, together, give rise to what is called *Samyama*, the perfection of which leads to the enlightening of intellect (*prajñāloka*). Then the author lays down the results obtained by *citta-nirodha*, including concentration and calm. Among other results obtained by a *yogin*, is the intelligibility of the cries of all the creatures (*sarva-bhūta-rata-jñāna*), memory about previous existence, capacity for reading others' thought, etc. III. 36 states that, from realisation of the Self, one acquires the following powers—knowledge of the subtle distant things and of what is past and will happen in future. Then the author speaks of the means of the acquisition of *Siddhis*, the ability to enter another's body, etc. One of the miracles that can be performed by a *Yogin* in flying in the air (iii. 42). Besides the *Siddhis* like *Aṇimā*, the *Yogin* can have *Kāyasampat* (wealth of the body) which consists in the following :

beauty, grace, strength and an adamant body.

(iii. 45, 46)

The author emphasises *indriyajaya* (control of the senses) by dint of which the *yogin* can acquire speed like that of the mind (*manojavitva*). Proper performance of *Yoga* leads, *inter alia*, to omniscience (*sarva-jñātriva*, iii. 49). *Vairāgya* (detachment, indifference) serves the purpose of destroying the seeds of faults, and paves the way to *Kaivalya*, the highest goal of *yoga*. *Samyama* of a particular kind gives rise to *Viveka-jñāna* or discriminatory knowledge, the *sine qua non* of liberation.

Under iii. 51, the *Vyāsa-bhāṣya* divides *Yogins* into four classes, viz.

1. Prathamakalpika

The beginner whose practice of *vairāgya* shows signs of success in the form of knowledge of others' minds.

2. Madhubhūmika

One who is intent on conquering the world of external objects and his sense-organs. He is described in YS. I. 48 as having acquired *ṛtambharā prajñā* (truth-bearing insight) by, as the commentator adds, hearing scriptures, (*āgama*), inference (*anumāna*) and practice of *dhyāna* (meditation).⁴

3. Prajñājyoti

One who, after the conquest of elements and organs by practising constraint as set forth in YS. ii. 46, has acquired all the necessary means to uninterrupted progress towards passionlessness.

4. Atikrāntabhāvanīya

One whose only aim is to resolve the mind-stuff and whose present life is the last (as that of the *anāgāmin* in Buddhism).

Of them, the *Madhubhūmika* is invited by gods.⁵

The *Kaivalya-pāda*, the last one and the shortest chapter, opens with *Siddhis* (supernatural powers) which are stated to originate by birth or by the application of drugs, (particular) *mantras*, *tapas* (austerities, penance) or *Samādhi*.

The activities of *Yogins* are stated to be *asuklākṛṣṇa*, neither white or good nor black or evil, whereas those of other people are threefold—black, white and black (partly good, partly black), white.

The concluding portion of this chapter is concerned with *Samādhi* and eventual *Kaivalya*. Before the final stage is reached, a kind of *Samādhi*, called *Dharmamegha*, arises. It arises when a *Yogin*, after acquiring *Viveka-jñāna*, is absolutely free from attachment or hankering. *Kaivalya* means the destruction of all qualities devoid of *puruṣārtha* or the power of *citi* (consciousness) which is established in itself (*svarūpa-pratiṣṭhā*).

In short, the basic doctrine of the *Yogaśāstra* is that the individual soul (*jīva*) is real, eternal and pure. It is, however, involved in the world of sense-objects, and seeks evanescent ends. This *Śāstra* prescribes a rigorous discipline. The ultimate goal of *Kaivalya* is a state in which the individual soul remains isolated in its own form, is free from *Prakṛti* and from the bondage of birth and death. *Jivanmukti* (liberation when alive), not *Videhamukti* (liberation in a disembodied state or death), is the ideal of *Yoga*.

The *Yogasāra-saṃgraha* of Vijñānabhikṣu is an epitome of Patañjali's work, and hardly adds anything new.

The *Vyāsa-bhāṣya* is a renowned and standard commentary on the *YS*. This *Vyāsa* appears to have been a historical personage to be distinguished from his namesake, the legendary author of the *Mahābhārata*. The *Vyāsa-bhāṣya* mentions (under *YS*. ii. 55 and iii. 18) Jaigīṣavya who appears to have been an adept in *Yoga* (*Śalyaparvan*, ch. 50). Several quotations in the *bhāṣya* are attributed by Vācaspati to Pañcaśikha, a renowned authority on *Sāṃkhya*, who is supposed to have flourished not later than 300 A.D. A verse, quoted in the *bhāṣya*, is identical with *Viṣṇu-purāṇa*, vi. 6.2 which, perhaps, cannot be assigned to a date later than the 3rd century A.D. Thus, it seems, the *bhāṣya* may be assigned to about the 4th century A.D.

Some of the commentaries on the *YS*. are as follows :

Vṛtti of Bhāvagaṇeśa Dīkṣita,

Vṛtti of Nāgeśa Bhaṭṭa (18th cent.),

Yogacandrikā of Ananta Bhaṭṭa,

Yogasūtra-gūḍhārtha-dyotikā of Nārāyaṇendra Sarasvatī,

Yoga-siddhānta-candrikā and *Sūtrārthabodhinī* of

Nārāyaṇa Tīrtha,

Pātañjala-rahasya of Rāghavānanda Sarasvatī.

Some of the glosses on the *Vyāsa-bhāṣya* are as follows :

Bhāsvatī of Hariharānanda Araṇya,

Kiraṇā of Kṛṣṇa Vallabhācārya,

Maṇiprabhā of R. Sarasvatī,

Padabodhini of Girijāśaṅkara,
Rahasyadīpikā of Nāthurāma,
*Rājamārtanḍa*⁶ of Bhoja (11th cent., first half),
Sāṅkhya-tattvāloka of Hariharānanda Āraṇya,
Tattvavaiśārādī of Vācaspati (c. 9th cent.),
Vaidika-vṛtti of H. P. Svāmi,
Viśama-sthūla-ṭippanī of Balarāma Udāsīna,
Yogapradīpikā of Baladeva Miśra,
*Yogavārtika*⁷ of Vijñānabhikṣu (c. 16th cent.).

On the *Vyāsabhāṣya*, there is also a Hindi commentary by Udayavīra Śāstrī.

Mādhavācārya's (14th cent. A.D.) *Sarva-darśana-saṃgraha* deals, *inter alia*, with Yoga philosophy. The *Sarva-darśana-siddhānta-saṃgraha*, of uncertain authorship and date, also deals with this system.

YOGASŪTRA OR PĀTAÑJALA-DARŚANA

—Text and translation

I. SAMĀDHIPĀDA

1. *Atha yogānuśāsanam* /
Now instruction about Yoga.¹
2. *Yogaś-cittavṛtti-nirodhaḥ* /
Yoga is the suppression of the functions of the mind.
3. *Tadā draṣṭuḥ svarūpe'vasthānam* /
In that condition¹, the seer² remains in its own form.
4. *Vṛtti-sārūpyami-taratra* /
In the other condition¹, there is the sameness (of the *Puruṣa*) with mental function.²
5. *Vṛttayaḥ pañcatayyaḥ klišṭā klišṭāḥ* /
The functions, causing and not causing suffering¹, are five.
6. *Pramāṇa-viparyaya-vikalpa-nidrā-smṛtayaḥ* /
(The above five are) *Pramāṇa*, *Viparyaya*, *Vikalpa*, *Nidrā* and *Smṛti*¹.
7. *Pratyakṣā-numānā-gamāḥ pramāṇāni* /
The proofs are perception, inference and testimony¹.

8. *Viparyayo mithyā-jñānāma-tadrūpa-pratiṣṭham /*
The reverse¹ is false knowledge², being based on what is not the real thing³.
9. *Śabda-jñānā-nupātī vastu-śūnyo vikalpah /*
Mental image¹ is something expressed by words, (but) not founded on fact.
10. *Abhāva-pratyayā-lambana vṛttir-nidrā /*
Sleep is a transformation which depends on the cause of the absence (of *Jāgrata*, waking, and *Svapna*, dream)
11. *Anubhūta-viśayā-sampramoṣaḥ smṛtiḥ /*
Memory is the perception of a matter which has been experienced.
12. *Abhyāsa-vairāgyābhyāṃ tannirodhaḥ /*
The suppression of these¹ (is possible) by practice and detachment².
13. *Tatra sthitau yatno'bhyāsaḥ /*
Effort to remain these¹ is practice.
14. *Sa tu dīrghakāla-nairantarya-satkāra-sevito drḍhabhūmiḥ /*
That (i.e. practice), when carefully done¹ for a long time and with unbroken continuity, becomes firm².
15. *Drṣṭā-nuśravika-viśaya-vitṛṣṇasya vaśikāra-saṃjñā vairāgyam /*
Detachment, designated as *Vaśikāra* (controlling the senses), (arises in the mind) which is averse to the objects seen¹ and heard².
16. *Tat paraṃ puruṣa-khyāter-guṇa-vaitṛṣṇyam /*
That (detachment) is supreme in the form of aversion towards qualities (which are manifest and unmanifest) due to knowledge of *Puruṣa*¹.
17. *Vitarka-vicārā-nandā-smitā-rūpā-nugamāt saṃprajñātaḥ /*
Samādhi, (attainable through the suppressed functions of the mind becomes) *Samprajñāta* due to its being attended with *Vitarka*, *Vicāra* (subtle examination), *Ānanda* (joy) and *Asmitā*.

18. *Virāma-pratyayā bhyāsa-pūrvah saṁskāra-śeṣo'nyaḥ* /
The other (kind of *Samādhi*, i.e. *Asaṁprajñāta*) is preceded by the practice (of *Para-vairāgya* which is) the cause of the suppression (of all kinds of *Sālabhāna vṛtti*), and ends in *Samskāra* (see Glossary).
19. *Bhava-pratyayo videha-prakṛti-layānām* /
Of the *Videhalīnas* and *Prakṛtilīnas*, there is belief in *bhava*.
20. *Śraddhā-vīrya-smṛti-samādhi-prajñā-pūrvaka itareṣām* /
Of the others, (*Asaṁprajñāta Yoga* is accomplished) by faith, heroism, memory, concentration and intellect.
21. *Tivra-saṁvegānāmā-sannaḥ* /
(*Samādhi* and result of *Samādhi*) are imminent to those who have intense *Samvega*.¹
22. *Mṛdu-madhyā-dhimātravāt-tato'pi viśeṣaḥ* /
There is difference according as the *Samvega* is mild, medium and excessive.
23. *Īśvara-praṇidhānād vā* /
Or, (*Samādhi* becomes imminent) by *Praṇidhāna* of God.
24. *Kleśa-karma-vipākāśayair-aparāmrṣṭaḥ puruṣa-viśeṣa īśvaraḥ* /
A *Puruṣa* of the special kind, unaffected by suffering, action, fruit of action and latent impressions, is God.
25. *Tatra niratiśayaṁ sārva-jñāya-bījam* /
In Him, there is the utmost limit of the seed of omniscience.
26. *Pūrveṣāmapī guruḥ kālenā-navacchedāt* /
He is the *Guru* even of the earlier ones¹, as He is not limited by Time.
27. *Tasya vācakaḥ Praṇavaḥ* /
His denoter is *Praṇava*, i.e. *Oṃkāra*.¹
28. *Taj-japas-tadārtha-bhāvanam* /
Its repetition and contemplation of its meaning (are to be done).
29. *Tataḥ pratyak-cetanā-dhigamo'pya-ntarāya-bhāvaśca* /
From that arise the realisation of *Pratyak-cetana*¹ and also the absence of obstacles.²

30. *Vyādhi-syāna-saṁśaya-pramādā-lasyā-virati-bhṛānti-darśanā-labdha-bhūmikatvā-navasthita-tattvāni citta-vikṣepāste'ntarāyāḥ* /
Disease, dullness, doubt, carelessness, indolence, hankering for enjoyment of the objects of sense, false knowledge¹, non-acquisition of the plane of *Samādhi*, instability—these causes of mental distraction are the obstacles.
31. *Duḥkha-daurmanasyā-ṅgamejayatva-śvāsa-praśvāsa-vikṣepa-sahabhavaḥ* /
Suffering¹, sense of frustration², trembling of the body, inhalation, exhalation³—these are accompaniments of distraction.
32. *Tat-pratiśedhārthame-katattvābhyāsaḥ* /
For the prevention of that (distraction), a person should practise contemplation of one¹.
33. *Maitrī-karuṇā-mudito-pekṣāṇām sukha-duḥkha-puṇyā-puṇya-viśayāṇām bhāvanātaś-citta-prasādanam* /
The mind becomes clear by the contemplation of friendliness, compassion, joy and indifference respectively to the happy, the sorrowful, the virtuous and the vicious.
34. *Pracchardana-vidhāraṇābhyāṁ vā prāṇasya* /
Or, (the steadiness of mind can be effected) by exhalation and retention of the breath.
35. *Viśayavati vā pravṛttir-utpannā manasaḥ sthiti-nibandhanī* /
Or when the inclination towards the objects of sense¹ arises, it becomes the cause of (mental) stability.
36. *Viśokā vā jyotiṣmatī* /
Or, the griefless condition¹, which [is full of *Jyotiḥ*]² (can stabilise the mind).
37. *Vitarāga-viśayaṁ vā cittam* /
Or, the mind, fixed on those free from attachment (leads to the stability of mind).
38. *Svapna-nidrā-jñānā lambanaṁ vā* /
Or, the adoption of the knowledge of dream and of sleep (leads to the stability of mind).

39. *Yathā-bhimata-dhyānād vā |*
Or (stability of mind arises) from meditation at will.
40. *Paramāṇu-parama-mahattvānto'sya vaśikārah |*
Its (i.e. mind's) mastery extends from the smallest atom to the supremely great (objects).
41. *Kṣīṇa-vṛtter-abhijātasyeva maṇer-grahitṛ-grahana-grāhyeṣu tatstha-tadañjanatā samāpattiḥ |*
In the case of one, whose mental modifications have eroded, the absolute identity of the cogniser and the cognised, as also their complete absorption in one another is brought about as in the case of crystal (lit. a gem of respectable quality).
42. *Tatra śabdārtha-jñāna-vikalpaiḥ saṃkīrṇā savitarkā |*
In that condition (of *Samāpatti*), the argumentative one¹ is that in which it is confused with thoughts of the word, its meaning and understanding.
43. *Smṛti-pariśuddhau svarūpa-śūnyevārtha-mātra-nirbhāsā nirvitarkā |*
The condition, in which the meaning only is manifest, the form having been absent as it were, on the disappearance of memory, is called *Nirvitarkā*.
44. *Ētayaiva savicārā nirvicārā ca sūkṣma-viṣayā vyākhyātā |*
By this (i.e. what has been said above), indeed, the deliberative and non-deliberative, relating to the subtle elements², are explained.
45. *Sūkṣma-viṣayatvaṃ cālīṅga-paryavasānam |*
And the fact of being subtle ends with *Alīṅga*.¹
46. *Tā eva sabijāḥ samādhiḥ |*
Those (four types¹ of *Samāpatti*) constitute *Sabija Samādhi*.
47. *Nirbija-vaiśāradye' dhyātma-prasādaḥ |*
There being *vaiśāradya*¹ due to *Nirvicāra* (*Samādhi*), internal clarity arises.
48. *Ṛtamāharā tatra prajñā |*
In that condition, the intellect is (named) *ṛtamāharā* (that which upholds truth).

49. *Śrutā-numāna-prajñābhyāma-nya-viṣayā viśeṣārtha-trāt* /
(The scope of that intellect) is different from (those of) the intellect produced by Vedic (testimony)¹ and inference, due to the significance of particulars.
50. *Tajjaḥ saṃskāro'nya-saṃskāra-pratibandhī* /
The impression, grown out of that (*Samādhi-prajñā*) is an obstructor of other impressions.¹
51. *Tasyāpi nirodhe sarva-nirodhān-nirbijaḥ samādhīḥ* /
With the suppression of even that (i.e. *Samprajñāna* due to the destruction of impressions, all being suppressed, *Nirbija Samādhi*¹ arises.

Here ends *Samādhipāda*.

II. SĀDHANA-PĀDA

1. *Tapah-svādhyāye-īvara-praṇidhānāni kriyāyogaḥ* /
Austerity¹, *svādhyāya*² and *Īvara-praṇidhāna*³ constitute the *yoga* of action.⁴
2. *Samādni-bhāvanārthaḥ kleśa-tanū-karaṇārthaśca* /
(The above *Kriyāyoga* is for) contemplation of *Samādhi* and for reducing *kleśa*.¹
3. *Avidyā-smitā-rāga-dveṣā-bhiniveśāḥ pañcakleśāḥ* /
Ignorance (false knowledge), self-feeling (ego), attachment, hatred and desire to continue to be what one is—these are the five *kleśas* (sources of suffering).
4. *Avidyā-kṣetramu-tlāreṣāṃ prasupta-tanu-vicchinno-dārāṇām* /
Ignorance or false knowledge is the source of the following ones existing as *prasupta* (dormant¹), *tanu*² (attenuated), *vicchinna*³ (overpowered) and *udāra*⁴ (expanded).
5. *Anityā-śuci-duḥkhā-nātmāsu nitya-śuci-sukhā-tma-khyātira-vidyā*.
Ignorance (false knowledge) is considering the non-eternal, impure, sorrow and non-*Ātman* to be eternal, pure, happiness and *Ātman* (respectively).

6. *Dṛg-darśana-śaktyor-ekātmate-vāsmitā* /
Self-feeling is the sense of intellect and the ability to see being one as it were.
7. *Sukhānuśayī rāgaḥ* /
The (hankering for) happiness, resulting from (the memory of happiness of an experienced person), is attachment.
8. *Duḥkhānuśayī dveṣaḥ* /
Hatred is (the desire for resistance) of sorrow resulting from (the memory of sorrow of an experienced person).
9. *Svarasavāhī viduṣo'pi tathārūḍho' bhiniveśaḥ* /
Natural well-known *Kleśa* (i.e. desire to continue to be what he is) of even a learned person like that (of one devoid of learning) is *Abhiniveśa*.
10. *Te pratiprasava-heyāḥ sūkṣmāḥ* /
Those slender¹ (*kleśas*) are to be discarded by a process of countermand.²
11. *Dhyāna-heyās-tad-vṛttayah* /
The gross condition of (those *Kleśas*) is to be forsaken by *dhyāna*.¹
12. *Kleśamūlaḥ karmāśayo drṣṭā-drṣṭa-janma-vedanīyah* /
The impression¹ of action, rooted in *kleśa*, is to be seen in the seen² and unseen³ lives.
13. *Sati mūle tad-vipāko jāty-āyur-bhogaḥ* /
The root being there, the fruition of it (i.e. *karmāśaya*) is *jāti*¹ longevity² and experience³.
14. *Te hlāda-paritāpa-phalāḥ puṇyā-puṇya-hetutvāt* /
They (i.e. *jāti*, *āyus* and *bhoga*, stated in the previous *Sūtra*) result in pleasure or pain being caused by merit or demerit.
15. *Pariṇāma-tāpa-saṃskāra-duḥkhair-guṇa-vṛtti-virodhācca duḥkhameva sarvaṃ vivekinah* /
To one, possessed of discriminative knowledge, all (pleasures of sense) is suffering¹ due to the sorrow caused by consequence², anguish³ and impression⁴, and also on account of the adverse functioning of qualities⁵.

16. *Heyaṃ duḥkhama-nāgatam /*
The misery, that is yet to come¹, should be discarded² (i.e. prevented).
17. *Draṣṭṛ-dṛśyayoh saṃyogo heya-hetuḥ /*
The association of the seer and the seen¹ is the cause of that which is to be discarded.
18. *Prakāśa-kriyā-sthitiśīlam bhūtendriyātmakaṃ bhogā-pavar-gārthaṃ dṛśyam /*
What is to be seen, consisting in gross elements and the organs of sense, is of the nature of illumination, action and static condition¹, and is for enjoyment and emancipation².
19. *Vīṣeṣa-vīṣeṣa-līṅga-mātrā-līṅgāni guṇa-parvāṇi /*
The stages of the *Guṇas*¹ are the particular², non-particular³, the *līṅga*⁴, *mātra*⁵ and *alīṅga*⁶.
20. *Draṣṭā dṛṣṭimātrah śuddho'pi pratyayānupāśyah /*
The seer is only the power to see (unqualified by adjective) ; though pure, he sees¹ through intellect.
21. *Tadārtha eva dṛśyasyālmā /*
The essential element of what is seen is, indeed, for (the purpose of serving) him¹.
22. *Kṛtārthaṃ prati naṣṭama-pyanaṣṭam tadanya-sādhāraṇatvāt /*
That, though destroyed in the case of him, whose purpose has been served, is not destroyed as it is common to others¹.
23. *Sva-svāmi-śaktiyoḥ svarūpo-palabdhi-hetuḥ saṃyogaḥ /*
Association is the cause of the self-realisation of its power as also of its Lord's¹.
24. *Tasya hetur-avidyā /*
Its¹ cause is ignorance (or false knowledge).
25. *Tada-bhāvāt saṃyogā-bhāvo hānam tad dṛṣeh kaivalyam /*
Abjuration is the absence of association due to the lack of that (i.e. *Avidyā*) ; that is the *kaivalya*¹ of the seer.
26. *Viveka-khyātir-aviplanā hānopāyah /*
Discriminative knowledge¹, which is unbroken², is the means of abjuration³.

27. *Tasya saptaadhā prānta-bhūmiḥ prajñā /*
His¹ wisdom of the last stage is sevenfold.
28. *Yogāṅgā-nuṣṭhānāda-śuddhi-kṣaye jñāna-diptiravivekakhyāteḥ /*
The impurities¹ being destroyed, due to the practice of the accessories of *yoga*², there arises the illumination of knowledge (lasting) up to discriminative knowledge.
29. *Yama-niyamā-sana-prāṇāyāma-pratyāhāra-dhāraṇā-dhyāna-samādhayoḥ śāṣṭv-aṅgāni /*
*Yama...samādhi*¹ are the eight accessories (of *Yoga*).
30. *Ahiṃsā-satyā-steya-brahmacarya-parigraha yamāḥ /*
Non-injury¹, truthfulness², non-theft³, continence⁴, lack of *parigraha*⁵—(these are) *Yamas*.
31. *Jāti-deśa-kāla-samayā-navacchinnaḥ sārva-bhaumā mahāvratam /*
(The above), not limited by class, place, time and convention, are universal, (and constitute) the Great vow¹.
32. *Śauca-santoṣa-tapaḥ-svādhyāye-śvara-praṇidhānāni niyamāḥ /*
Purity¹, contentment², austerity³, *svādhyāya*⁴ (and) *śvara-praṇidhāna*⁵ are observances.
33. *Vitarka-vādhane pratipakṣa-bhāvanam /*
When (the above) are obstructed by improper thoughts¹, there should be contrary thoughts²,
34. *Vitarka-hiṃsādayaḥ kṛtakāritā-nimoditā lobha-krodha-moha-pūrvakā mṛdu-madhyā-dhimātrā duḥkha-jñānā-nanta-phalā iti pratipakṣa-bhāvanam /*
Improper thoughts, injury, etc., whether done or caused to be done¹, or approved², whether preceded by greed, anger or delusion³, whether mild, medium or excessive, result in the experience of sorrow and are of infinite consequence—such is the thought of the opposite.
35. *Ahiṃsā-pratiṣṭhāyām tat-sannidhau vaira-tyāgaḥ /*
(The attitude of) non-injury being confirmed, there is abjuration of animus (by others) in his presence¹.

36. *Satya-pratiṣṭhāyāṃ kriyā-phalāśrayatvam* /
Truthfulness being confirmed, there arises the state of receptacle of the fruits of action (viz. sacrifices, etc.)¹ or his word acquires the power of bearing fruit².
37. *Asteya-pratiṣṭhāyāṃ sarva-ratno-pasthāpanam* /
When non-theft is confirmed, all jewels come to the yogin¹.
38. *Brahmacarya-pratiṣṭhāyāṃ vīrya-lābhaḥ* /
Continence being confirmed, there is acquisition of heroism.¹
39. *Aparigraha-sthairye janma-kathamtā-sambodhaḥ* /
When *aparigraha*¹ is confirmed, there arises knowledge of the how and wherefore of birth².
40. *Śaucāt svāṅga-jugupsā parair-asamsargaḥ* /
From purity arises disgust towards own body and (desire for) non-contact with others.
41. *Sattva-buddhi-saumanasyai-kāgrāye-ndriya-jayā-tma-darśana-yogyatvāni ca* /
(From *Śauca* also arise) the purity of mind, good mental disposition, concentration, conquest of the senses, capability of realising *Ātman*.
42. *Santoṣāda-nuttamaḥ sukhālābhaḥ* /
From contentment arises the acquisition of the most excellent happiness.
43. *Kāye-ndriya-siddhir-aśuddhi-kṣayāt-tapasah* /
The *Siddhis* of the body¹ and the senses² arise due to the destruction of impurities owing to austerity.
44. *Svādhyāyā-diṣṭa-devatā-saṃprayogaḥ* /
Due to *Svādhyāya*¹, there is communion with the desired deity.
45. *Samādhi-siddhir-iśvara-praṇidhānāt* /
Accomplishment of *Samādhi*¹ accrues from *iśvarapra-ṇidhāna*².
46. *Sthira-sukhamā-sanam* /
*Āsana*¹ is steady and pleasant².

47. *Prayatna-saithilyā-nantya-samāpattibhyām /*
(*Āsanās* become effective) due to the slackening of effort¹
and meditation on the infinity².
48. *Tato dvandvā-nabhighātaḥ /*
Due to that (*Āsana*¹), there is no assault by the pairs (of
opposites)¹.
49. *Tasmin sati śvāsa-prāśvāsayor-gati-vicchedaḥ prāṇāyāmaḥ /*
(That, i.e. *Āsana* being practised), the break in the course
of inhalation and exhalation is *prāṇāyāma*.¹
50. *Bāhyā-bhyanlara-stambha-vṛttir-deśa-kāla-samkhyābhiḥ*
paridr̥ṣṭo dīrgha-sūkṣmaḥ /
(That *Prāṇāyāma* is) external¹, internal² or steady, being
regulated by place³, time⁴ and number⁵, and is long or
subtle⁶.
51. *Bāhyā-bhyanlara-viṣayā-kṣepi caturthaḥ /*
(The fourth kind of *Prāṇāyāma*) is beyond external and
internal operations¹.
52. *Tataḥ kṣiyate prakāśāvaraṇam /*
Due to that (i.e. *Prāṇāyāma*), the cover of the light (i.e.
discriminative knowledge)² is destroyed.
53. *Dhāraṇāsu ca योग्यालā manasaḥ /*
(From *Prāṇāyāma*) there arises fitness of the mind for
*Dhāraṇā*s¹.
54. *Sva-viṣaya-samprayoge cittasya svarūpā-mukāra ivendriyāṇām*
pratyāhāraḥ /
There being non-application of the senses to their own
objects¹, their (i.e. of the senses) imitation, as it were, of
the nature of mind² is *Pratyāhāra*.
55. *Tataḥ paramā vaśyate-indriyānām /*
Then (follows) the supreme subjugation of the senses¹.

Here ends *Sādhana-pāda*.

III. VIBHŪTI-PĀDA

1. *Deśabandhaś-cittasya dhāraṇā /*
Dhāraṇā (contemplation) is the fixation of the mind on a particular thing¹.
2. *Tatra pratyayai-katānātā-dhyānam /*
 There¹ the singleness of cognition² is *dhyāna* or meditation.
3. *Tade-vārtha-mātra-nirbhāsaṃ svarūpa-śūnyamiva samādhiḥ /*
 That¹ alone, when concerned with only the object of meditation, as if unconscious of its own nature², is *Samādhi*³.
4. *Trayame-katra saṃyamah /*
 The (above) three, being related to a single object, is (called) *Samyama*¹.
5. *Taj-jayāt prajñālokaḥ /*
 The light of intellect¹ (arises) from the mastery over that².
6. *Tasya bhūmiṣu viniyogaḥ /*
 Its¹ application (should be) in stages².
7. *Trayama-ntaraṅgaṃ pūrvebhyaḥ /*
 The triad (i.e. *Dhāraṇā*, *Dhyāna*, *Samādhi*) is internal¹ in comparison with the earlier ones (i.e. from *Yama* to *Pratyāhāra*).
8. *Tadapi bahiraṅgaṃ nirbījasya /*
 Even that (triad of *Dhāraṇā*, *Dhyāna*, *Samādhi*) is external to *Nirbīja* (yoga)¹,
9. *Vyutthāna-nirodha-saṃskārayor-abhibhava-prādurbhāvaṃ
 nirodha-kṣaṇa-cittānvayo nirodha-pariṇāmah /*
 The transformation, connected with one identical mind, at every moment of suppression, due to the overpowering of the impressions of distraction and the rise of the impressions of suppressions is the mind's transformation due to suppression.¹
10. *Tasya praśāntavāhītā saṃskārāt /*
 Due to the impression (of suppression) its quiet flow (takes place)¹.

11. *Sarvārthatai-kāgratayoh kṣayo-dayau cittasya samādhi-pariṇāmah /*
The destruction of distraction¹, and the rise of concentration (constitute) the *Samādhi* transformation of the mind.
12. *Tataḥ punaḥ śāntoditau tulya-pratyayau-cittasyai-kāgratā-pariṇāmah /*
In that (*Samādhi*) again, the *Śānta*¹ and *Udita*², of equal modification, (constitute) the concentration-transformation of the mind.³
13. *Etena bhūte-ndriyeṣu dharma-lakṣaṇā-vasthā-puriṇāmā vyākhyātāḥ /*
By it, the transformations of inherent quality¹, characteristic and condition of the gross elements and the senses² have been explained.
14. *Śānto-dita-vyapadeśya-dharmānupāti dharmī /*
The substratum is that which is related to the properties, calm, manifest or undefinable¹.
15. *Kramānyatvaṃ pariṇāmānyatve hetuḥ /*
In the matter of difference in transformation, the difference in order¹ is the cause.
16. *Pariṇāma-traya-saṃyamāda-titā-nāgata-jñānam /*
Knowledge of the past and the future (arises) from *Samyama*¹ relating to the three transformations².
17. *Śabdārtha-pratyayānāmi-taretarā-dhyāsāt saṃkaras-tat-pravibhāga-saṃyamāt sarva-bhūta-ruta-jñānam /*
There is confusion of word (its) meaning and *pratyaya*¹ due to false attribution². From *Samyama*³ on them individually (arises) the comprehension of the sound (uttered by) all beings.
18. *Samskāra-sākṣāt-karaṇāt-pūrva-jāti-jñānam /*
From the direct memory of the (latent) impressions¹ (arises) the knowledge of the previous birth.
19. *Pratyayasya para-citta-jñānam /*
(From *Samyama*¹ on and direct perception) of *pratyaya*² (arises) knowledge about the mind of others.

20. *Na ca tat sālambanam tasyā-viṣayibhūtatvāt /*
(The knowledge of the other's mind) is not accompanied by its support, because that is beyond its ambit¹.
21. *Kāya-rūpa-saṁyamāt-tad-grāhya-śakti-stambhe cakṣuḥ-prakāśā-saṁprayoge'ntardhānam /*
Due to *Saṁyama*¹ on the form of the body, the power of its being comprehended being inert², (and) the light of eyes not being applied³, (there arises) disappearance (of the body).
22. *Etena śabdādya-ntardhānamu-ktam /*
By this is stated the (process of) disappearance of sound, etc.¹
23. *Sopakramam nirupakramam ca karma ; tat-saṁyamāda-parānta-jñānāma-riṣṭebhyo vā /*
Action is (of two kinds, viz.) with initiative¹ and without initiative³. From *Saṁyama*³ on it or from *ariṣṭas*⁴ (arises) the knowledge of the other end (of life, i.e. death).
24. *Maitryādiṣu balāni /*
(From *Saṁyama* on) friendliness, etc.¹ (arise) powers².
25. *Baleṣu hasti-balādini /*
(From *Saṁyama* on) powers (arise) the strength of elephants, etc.¹
26. *Pravṛttyā-loka-nyāsāt sūkṣma-vyavahita-viprakṛṣṭa-jñānam /*
From the application of the *pravṛttyā-loka*¹ (arises) the knowledge of the subtle², obscured³ and remote (objects).
27. *Bhuvana-jñānam sūrye saṁyamāt /*
From *Saṁyama* on the sun (arises) the knowledge of the *bhuvana*¹.
28. *Candre tārā-vyūha-jñānam /*
(From *Saṁyama* on) the moon (arises) the knowledge of the starry regions¹.
29. *Dhruve tad-gati-jñānam /*
(From *Saṁyama* on) the Polestar (arises) the knowledge of motions of them (i.e. stars).

30. *Nābhi-caṅkre kāya-vyūha-jñānam* /
(From *Samyama* on) the navel-circle (arises) the knowledge of the body¹.
31. *Kaṇṭha-kūpe kṣut-pipāsā-nivṛtiḥ* /
(From *Samyama* on) the depression of the throat¹ (arises) the cessation of hunger and thirst.
32. *Kūrma-nāḍyāṃ sthairyam* /
(From *Samyama* on) *Kūrma-nāḍi*¹ (arises) steadiness.
33. *Mūrdha-jyotiṣi siddha-darśanam* /
(From *Samyama* on) *Mūrdha-jyotiḥ*¹ (arises) the sight of the *Siddhas*².
34. *Prātibhād vā sarvam* /
Or (from *Samyama* on) *Prātibha*¹ everything² (can be known).
35. *Hṛdaye citta-saṃvit* /
(From *Samyama* on) the heart¹ (arises) knowledge of the mind².
36. *Sattva-puruṣayor-atyanta-saṃkīrṇayoḥ pratyaya-viśeṣo bhogaḥ parārthatvāt svārtha-saṃyamāt puruṣa-jñānam* /
Experience arises from the incapability of differentiation between *Sattva* and *Puruṣa*, which are absolutely unmixed¹; knowledge of *Puruṣa* proceeds from *Samyama* on *Puruṣa* apart from that of the other.
37. *Tataḥ prātibha-śrāvaṇa-vedanā-darśāsvāda-vārtā jāyante* /
From that (i.e. knowledge of *Puruṣa*) arise¹ intuitional cognition², the faculties of hearing, touching, seeing beautiful forms, experiencing taste, feeling pleasant smell.
38. *Te samādhāv-upasargā vyutthāne siddhayaḥ* /
They¹ are obstacles² to *Samādhi*, and are powers³ in distraction (i.e. distracted mind).
39. *Bandha-kāraṇa-śaithilyāt pracāra-saṃvedanācca cittasya para-śarirāveśaḥ* /
Due to the slackening of the cause of bondage¹ and the knowledge of the movement (of the mind)², there takes place the entrance of mind into another's body.

40. *Udāna-jayāj-jala-paṅka-kapṭakādiṣv-asanḡa utkrāntiśca* /
Due to mastery over *Udāna*¹, non-contact with water, mud, thorns, etc.² takes place and also ascension³.
41. *Samāna-jayāj-jvalanam* /
From mastery over *Samāna*¹ (arises) effulgence².
42. *Śrotrā-kāśayoḥ sambandha-saṃyamād divyaṃ śrotram* /
From *Samyama* on the relation between the sense of hearing and ether (arises)¹ divine sense of hearing².
43. *Kāyā-kāśayoḥ sambandha-saṃyamāt laghu-tūla-samāpattiścā-kāśa-gamanam* /
(From *Samyama* on) the relation between the body and *Ākāśa* as also from the thought of light going into the sky¹.
44. *Bahir-akalpitaṃ vṛttir-mahāvidehā tataḥ prakāśā-varaṇa-kṣayaḥ* /
The external *Akalpita*¹ transformation (of mind) is the Great Incorporeal ; from that (takes place) the destruction of the cover of the *Prakāśa*².
45. *Sthūla-svarūpa-sūkṣmā-nvayārthavattva-saṃyamādbhūtajayaḥ* /
Mastery over the elements (arises) from *Samyama* on (the five basic elements, viz.) gross¹, the inherent characteristic², subtle³, immanence⁴ and fruition⁵ bearing form.
46. *Tato'ṇimādi-prādurbhāvaḥ kāya-sampat tad-dharmā-nabhighātaśca* /
From that (i.e. mastery over elements) arise (the *Siddhis*) *Aṇimā* etc.¹, wealth of the body², and non-obstruction (by the elements) of its (i.e. of the body) functions³.
47. *Rūpa-lāvaṇyabala-vajra-saṃhananatṛāṇi kāya-sampat* /
Beauty, grace, strength and adamant body are the wealth of the body.
48. *Grahaṇa-svarūpā-smītā-nvayā-rthavattva-saṃyamādi-ndriya-jayaḥ* /
Mastery over the senses arises from the *Samyama* on the power of cognition¹, *sva-rūpa*², egoism, *anvaya*³ and *artha-vattva*⁴.

49. *Tato manojavitvaṃ vikaraṇabhāvaḥ pradhāna-jayaśca* /
From mastery over the senses (arise) speediness like that of mind, the unobstructed function of the senses (devoid of connection with the gross body) (with respect to the intended place, time and matter) and the conquest of *Pradhāna*¹.
50. *Sattva-puruṣā-nyathākhyāti-mātrasya sarva-bhāvā-dhī-
jñātvam sarva-jñātvam ca* /
(The *yogin*). who has only the knowledge of the distinction of *Sattva*¹ and *Puruṣa*, acquires mastery over all things and omniscience.
51. *Tad vairāgyādapi doṣa-bīja-kṣaye kaivalyam* /
From detachment even to that (i.e. the *Siddhi* referred to in the previous *Sūtra*) (arises) *Kaivalya*¹, the seeds of *Kleśa*² being destroyed³.
52. *Sthāny-upanīmantraṇe saṅga-smayā-karaṇam punar-anīṣṭa-
prasāṅgāt* /
Avoidance of attachment to and pride in the invitation¹ by gods² (is ordained) owing to the possibility of recurring harm.
53. *Kṣaṇa-tat-kramayoḥ saṃyamād vivekajaṃ jñānam* /
Discriminative knowledge (arises) from *Samyama* on moments¹ and their succession².
54. *Jāti-lakṣaṇa-deśair-anyatā-navacchedāttulyayos-tataḥ
pratipattiḥ* /
From it (i.e. discriminative knowledge) (arises) the knowledge of difference between two things which, due to non-differentiation by class, characteristic or place, appear to be similar¹.
55. *Tārakaṃ sarva-viśayaṃ sarvathā-viśayama-kramam ceti
tad vivekajaṃ jñānam* /
That knowledge, arising from discrimination, is *tāraka*¹, related to all objects², to all conditions³ and without succession⁴.
56. *Sattva-puruṣayoḥ śuddhi-sāmye kaivalyami-ti* /
Kaivalya (arises) when *sattva*¹ and *Puruṣa* are pure² and similar.

Here ends *Vibhūti-pāda*.

IV. KAIVALYA-PĀDA

1. *Janmau-ṣadhi-mantra-tapah-samādhijāḥ siddhayaḥ /*
*Siddhis*¹ arise from birth², herbs (or medicines)³, incantations⁴, austerities and *Samādhī*⁵.
2. *Jāty-antara-pariṇāmaḥ prakṛtyā-pūrāt /*
Transformation into another class is due to the flow of *Prakṛtis*¹.
3. *Nimittama-prayojakaṃ prakṛtīnāṃ varaṇa-bhedastu tataḥ*
kṣetrikavat /
The cause¹ is not instrumental (in making) *Prakṛtis* act ; what follows then is like the owner of a field².
4. *Nirmāṇa-cittāny-asmitā-mātrāt /*
The created minds (proceed) merely from egotism¹.
5. *Pravṛtti-bhede prayojakaṃ cittame-kama-nekeṣāṃ /*
The one mind (of the *yogin*) is the cause of all the (created) minds in their various proclivities¹.
6. *Tatra dhyāna-jama-nāśayam /*
Among them¹, the mind, arising from meditation, is devoid of impressions².
7. *Karmā-śukla-kṛṣṇaṃ yoginas-trividhami-tareṣāṃ /*
The *yogin*'s action is neither white nor black¹. The action of others is threefold.²
8. *Tatas-tad-vipākā-nugunānāme-vābhivyaktir-vāsanānām /*
From those (three), there is manifestation of only those impressions which are consonant with their fruition¹.
9. *Jāti-deśa-kāla-vyavahitānāma-pyānantaryaṃ smṛti-*
saṃskārayor-ekarūpatvāt /
Due to the similarity of memory and impressions¹, the impressions, though distanced by class, space or time, rise like immediate ones.²
10. *Tāsāma-nāditvaṃ cāśiṣo nityatvāt /*
They¹ are without beginning due to the eternality of *āśis*².

11. *Hetu-phalā-kṛyā-lambanaiḥ saṃgr̥hītatvāde-śama-bhāve tadabhāvaḥ* /
Being accumulated by cause¹, effect², substratum³ and support⁴, they become non-existent with their non-existence.
12. *Atīta-nāgataṃ svarūpaḥ styadhva-bhedāt dharmāṇām* /
The past and future things (really) exist in their real nature, due to the difference in the conditions of properties.¹
13. *Te vyakta-sūkṣmā guṇātmānaḥ* /
They¹, of the nature of *Guṇas*², are manifest³ and subtle⁴.
14. *Pariṇāmai-katvād-vastu-tattvam* /
Due to the singleness of transformation (of the *Guṇas*) (there is) oneness of things¹.
15. *Vastu-sāmye citta-bhedāt-tayor-vibhaktāḥ panthāḥ* /
A thing¹ being the same, their² course is divided due to the difference of minds³.
16. *Na caika-citta-tantram vastu tada-pramāṇakam, tadā kiṃ syāt* /
(This *Sūtra* has not been recognised by *Bhoja*). Nor is a thing dependent on a single mind. (Had that been so) if that is *apramāṇaka*, then what would happen¹ ?
17. *Tadu-parāgā-pekṣitvāc-cittasya vastu jñātā-jñātam* /
Due to the mind being in need of being coloured (i.e. affected) by it, a thing is known or unknown¹.
18. *Sadā jñātās-citta-vṛttayas-tat-prabhoḥ puruṣasyā-pariṇāmitvāt* /
The functions of the mind are always known owing to the non-transforming nature of its lord, *Puruṣa*¹.
19. *Na tat svābhāsaṃ dr̥śyatvāt*.
That (i.e. the mind) is not self-illuminating as it is perceptible (lit. visible)¹.
20. *Ekasamaye cobhayā-navadhāraṇam* /
(Mind being not self-illuminating), comprehension of two things (i.e. mind, the cogniser and the object at the same time¹ is not possible.

21. *Cittāntara-dṛśye buddhi-buddher-ati-prasaṅgaḥ
smṛti-saṃkaraśca /*

If cognition by another mind (is presumed¹), then there will be infinite regress of mind-manifesting mind and also mixing up of memories¹.

22. *Citer-apratīsaṃkramāyās-tadākārā-pattau sva-buddhi
saṃvedanam /*

The conscious principle, having no movement elsewhere, having assumed the form of that (i.e. buddhi)¹, there arises the knowledge of its own cognition.

23. *Draṣṭṛ-dṛśyo-paraktam cittam sarvārtham /*

The mind, tinged by the seer and the seen, is all-embracing¹.

24. *Tada-saṃkheya-vāsanābhiś-citramapi parārtham saṃhatya-
kāritvāt /*

That (*citta* or *buddhi*), though variegated by innumerable *vāsanās*¹, is for the sake of another, due to its being a conglomerator.

25. *Viśeṣa-darśina ātma-bhāva-bhāvanā-vinivṛttiḥ /*

There is cessation of the reflection, on the nature of the self¹, of one who has seen (realised) the (*Puruṣa*) who is of a special nature.²

26. *Tadāhi viveka-nimnam kaivalya-prāgbhāram cittam /*

Then¹, indeed, the mind becomes *viveka-nimna*² and *kaivalya-prāgbhāra*³.

27. *Tac-chidreṣu pratyayā-ntarāṇi saṃskārebhyaḥ /*

Behind¹ that other (kinds of) knowledge arise from (latent) impressions.

28. *Hānameṣām kleśavaduktam /*

Their¹ abjuration is like that of the *kleśas*².

29. *Prasaṃkhyāne'pya-kusīdasya sarvathā-viveka-khyāter-
dharmameghaḥ samādhīḥ /*

Even after (the rise of) discriminative knowledge, in a person who is devoid of attachment¹, (arises) from that knowledge, by all means, the *Samādhī* called *dharmamegha*².

30. *Tataḥ kleśa-karma-nivṛttiḥ* /
Thence¹ there is cessation of *kleśas*² and action³.
31. *Tadā sarvā-varaṇa-malāpetasya jñānasyā-nantya-j-
jñeyamalpaṃ* /
Then, due to the infinity of knowledge¹, free from all veils
of impurities², little remains to be known³.
32. *Tataḥ kṛtārthānāṃ pariṇāma-krama-samāptir-guṇānāṃ* /
From that¹ the qualities having their purpose² served, the
order of their transformations becomes complete.
33. *Kṣaṇa-pratīyogī pariṇāmā-parānta-nirgrāhyaḥ kramah* /
The order (of transformations) is a foil to moments¹, and is
cognisable at the last stage of transformation².
34. *Puruṣārtha-śūnyānāṃ guṇānāṃ pratiprasavaḥ
kaivalyaṃ svarūpa-pratiṣṭhā vā citiśaktiriti* /
The complete extinction¹ of the qualities², devoid of action
for the *Puruṣa* is *Kaivalya* or (it is) the power of conscious-
ness which is established in its own form³.

Here ends *Kaivalya-pāda*.

NOTES ON TEXTS

I. SAMĀDHI-PĀDA

Sūtra 1

According to the *Bhāṣya*, *Yoga* means *Samādhi* which is a characteristic (*dharma*) of the *citta* (mind) which has the following *bhūmis* or natural conditions :

Kṣipta—distracted ;

Mūḍha—stupefied ;

Vikṣipta—excessively distracted ;

Ekāgra—concentrated ;

Niruddha—suppressed.

The *Bhāṣya* states that *Samādhi*, in the *Vikṣipta* condition, does not apply to *Yoga* (*na yogapakṣe vartate*). For meaning and different kinds of *Yoga*, see Introduction.

Sūtra 2

The *Bhāṣya* notes that, as the word 'sarva' (all) is not mentioned in the *Sūtra*, as qualifying *cittavṛtti*, even *Samprajñāta Yoga* (see Glossary) is called 'Yoga'. *Citta* has the three characteristics, viz. *Prakhyāśīlatva* (i.e. *Prakāśaśīlatva*), *Pravṛttiśīlatva* and *Sthitiśīlatva* ; these are respectively the effects of the qualities of *Sattva*, *Rajas* and *Tamas*. The result of *Nirodha* is that one can keep the mind steadfast on one desired matter, and, by practice, can fix the mind on any matter at will. The subject of meditation is not necessarily an external object like a jar or cloth ; it may as well be a mental attitude.

Sūtra 3

1. That is, when there is *citta-vṛtti-nirodha*.
2. *Puruṣa*, in the form of consciousness, remains in its true form, as in *Kaivalya*. Such *Puruṣa* is characterised by the *Bhāṣya* as *Buddhi-bodhātmā* i.e. cogniser or witness of *Buddhi* transformed as object (*viśaya*). The main *Buddhi* is *Ahaṃ-pratyaya*. *Nirodha-samādhi* means the *laya* of *citta*, and *Kaivalya* means *pralaya*.

Sūtra 4

1. That is, when there is *vikṣepa* or distraction.
2. The *Puruṣa* has the same *vṛtti* as those which arise in the *Vyutthāna* condition.

Taking the analogy of magnet (*ayaskāntamaṇi*) from the *Bhāṣya*, *Vijñānabhikṣu* says as follows. A magnet attracts a piece of iron which is near it, and thus being instrumental in its owner's enjoyment, becomes like a thing belonging to the master. Similarly, *citta*, having brought the objects (like iron) near itself, and making them visible to its own *Puruṣa*, becomes like his own,

Sūtra 5

1. Sufferings are fivefold. See *Pañcakleśa* in Glossary. Such thought as "I am the body" is the cause of suffering. The contrary thought "I am not the body" does not cause suffering.

Sūtra 6

1. The terms, used in this *Sūtra*, are explained in the subsequent *Sūtras*.

Sūtra 7

1. The testimony of a trustworthy person is a proof. For example, the testimony of the Vedic seers is authoritative.

Sūtra 8

1. That is, the opposite of reality.
2. This may be due to the five *Kleśas* (see Glossary) which are also called *Tamas*, *Moha*, *Mahāmoha*, *Tāmisra* and *Andhatāmisra* respectively. These cloud the mind which, therefore, cannot visualise the real thing.
3. For example, if one speaks of seeing two moons, his testimony is falsified by the existence of only one moon.

Sūtra 9

1. For example, the horns of a hare. Such a fanciful image is expressed by mere words, but is not based on reality.

Sūtra 11

1. The word *asampramoṣa* means want of theft or concealment. It means the retention of the image of only what has been felt or perceived, and nothing else.

Sūtra 12

1. That is, the transformation of *citta*. The *Bhāṣya* states that the river of *citta* flows in two directions, viz. towards wellbeing and

towards sin. That which flows to the high plane of *Kaivalya*, and is subservient to discriminative knowledge, is conducive to wellbeing. That which flows to the height of worldliness, and is subject to non-discrimination, is productive of sin.

2. The *Bhāṣya* states that, by the practice of discriminative insight, the flow of discrimination is unfolded, and by non-attachment the flow of sense-objects is stopped. Thus, the suppression of *citta-vṛtti* depends on both non-attachment and practice. This idea occurs also in the *Gītā*, VI. 35.

Sūtra 13

1. That is, in practice and detachment. The *Bhāṣya* states—*cittasya avṛttiḥ* *prāśāntavāhita sthitiḥ* ; *sthiti* or stay is the calm flow of the mind which is free from *vṛttis* or transformations. This condition of the mind is stated, in the *Tattvavaiśāḍī*, as *rājasa-tāmasa-vṛtti-rahita*, i.e. devoid of the functions caused by the *guṇas*, called *Rajas* and *Tamas*. The *Pātañjala-rahasya* explicitly states that such a condition of the mind arises in one who is *sattva-vṛtti* (possessed of the quality of *Sattva*). According to the *Yogavārtika*, by *prāśānta* (i.e. *prāśāntavāhita*) is meant *harṣaśokāditaraṅga-rahita* ; i.e. devoid of the waves of joy and sorrow.

Sūtra 14

1. Accomplished with austerity, continence, learning and reverence. Austerity means the giving up of pleasure. Learning means metaphysical knowledge.
2. That is, such practice is not suddenly overpowered by *Vyutthāna Saṃskāra* (see Glossary).

The word 'nairantarya' in the text is taken by the *Bhāṣya* to mean daily, every moment. According to the *Pātañjala-rahasya*, it signifies continuity till *susupti* (*ā susupteḥ*). For *Susupti*, see Glossary.

Sūtra 15

1. The worldly objects are meant ; e.g. women, food and drink, mastery over others.

2. These relate to objects of the other world, heard about in *Śāstras*; e.g. *Svarga* (heaven), *Vaidehya*, *Prakṛti-laya* etc. *Vaidehya* means the state of *Videha*. According to Bhoja, those, who are firmly established in *Sānanda Samādhi*, and do not perceive the truth about *Puruṣa* and *Prakṛti*, are called *Videha*. According to Miśra, a *Videha* is one who, due to *Samśkāra* arising from the worship of either *Bhūta* or *Indriya* regarded as *Ātman*, is merged in the object of worship after shedding the mortal body. This is not clear; because, if one after worshipping *Bhūta*, merged into the object of worship, then *Nirbija Samādhi* would not be possible. By *Videha*, *Vijñānabhikṣu*, relying on YS. III. 43, means that *Mahat* etc., endowed with *Buddhi* independent of body. *Prakṛti-laya* means absorption in *Pradhāna* or *Mūla Prakṛti*. In commenting on the *Sāṅkhyakārikā* (45), Gauḍapāda holds that those who have *vairāgya*, but lack metaphysical knowledge, become absorbed, after death, in one of the following eight *Prakṛtis*: *Pradhāna*, *Buddhi*, *Ahaṁkāra*, five subtle elements.

According to the *Bhāsvatī*, *Vaśikāra Vairāgya* is preceded by three conditions; viz.

- (1) *Yatamāna*—in it there is effort to uproot passion or attachment.
- (2) *Vyatireka*—comprehension of the fact that detachment has been accomplished with respect to some objects and that attachment to certain other objects is yet to be accomplished.
- (3) *Ekendriya*—in this condition, the senses are completely detached from the objects, but attachment, in the form of curiosity, lingers on in the mind alone. *Ekendriya* refers to the single *indriya* in the form of mind.

The idea that the mind retains attachment, even after the senses are withdrawn from the objects, is expressed also in the following verse of the *Gītā* (II. 59):

*viṣayā vinivartante nirāhārasyā dehinaḥ /
rasavarjaṃ raso' pyasya paraṃ dṛṣṭvā nivartate //*

After these stages, the *yogin*, has no necessity of cultivating detachment which takes place independently of his volition. Thus is effected supreme indifference to the objects of sense.

Sūtra 16

Having spoken of *Vairāgya* in the previous rule, the author speaks of *Para-vairāgya* or supreme detachment. It consists in aversion to the manifest and unmanifest qualities (viz. *Sattva*, *Rajas* and *Tamas*). Such *Vairāgya* arises with the knowledge about *Puruṣa*, and is only the utmost purification of knowledge. All human knowledge is directly or indirectly the cause of the cessation of suffering. That knowledge is perfect by which there is absolute cessation of suffering. Thus, supreme *Vairāgya* is the culmination of *jñāna* or the ultimate purification of it. This is because, in it, there remains no inclination. Devoid of inclination, the mind remains tranquil, and the only thing that remains in the mind is the knowledge of *Puruṣa*. In such a condition, the *Yogin* thinks like this ; what is to be acquired has been acquired, the *Kleśas*, worthy of being eroded, have been eroded ; the cycle of rebirths has been snapped. The culmination of *jñāna* is *vairāgya* with which *Kaivalya* is inseparable.

Sūtra 17

For *Samprajñāta Samādhi*, see Glossary.

The terms *Savitarka*, *Savicāra*, *Sānanda* and *Sūsmīta* are explained in Glossary.

Sūtra 18

When all the *vṛttis* of the mind disappear, the *citta-nirodha* is called *Asamprajñāta Samādhi*. *Para-vairāgya*, defined in *sūtra* 16, is the means to it. In this state, no thought exists. This kind of *Samādhi* is called *Nirbīja*.

Sūtra 19

The *Nirbīja Samādhi*, spoken of in the previous *Sūtra*, is two-fold—*Upāya-pratyaya* and *Bhava-pratyaya*. *Upāya-pratyaya* is

that of which *Śraddhā*, etc., mentioned in Sūtra I. 20, are the means to the attainment of *Viveka*. This *Pratyaya* arises in the *Yogins*. In *Bhava-pratyaya*, *bhava* has been variously explained. According to Miśra, it is *Avidyā*. Bhoja takes it to mean *Sam-sāra* (cycle of re-births). In the opinion of Bhikṣu, it means birth. According to ancient Buddhist *Śāstra*, *bhava* means the cause preventing birth. Some take *bhava* to denote *Samskāra*, arising from *Avidyā*, which is the cause of birth.

For the meaning of *Videhalina* and *Prakṛtilina*, see note 2 under Sūtra 15.

Sūtra 20

Itareṣāṃ—of the others, i.e. *Yogins*.

This Sūtra states how *Upāya-pratyaya* arises in the *Yogins*. The factors, leading to *Upāyapratyaya*, are as follows :

- (i) *Śraddhā*—according to the *Bhāṣya*, it denotes *samprasāda* of the mind ; i.e. sense of agreeable certainty. In the case of many people, *Śāstra* and the knowledge, acquired from the *Guru*, merely satisfy the curiosity. To know out of such curiosity is not *śraddhā*. *Śraddhā* is that kind of knowing in which there is *Samprasāda* stated above. When there is *Śraddhā*, the love and attachment for the object of *śraddhā* gradually increase.

C.f. *Gītā*—*śraddhāvān labhate jñānaṃ tatparaḥ samyaten-driyaḥ*. According to the *Bhāṣya*, *Śraddhā*, like benign mother, protects the *Yogin*.

- (ii) *Virya*—indicates enthusiasm and strength. It is that by which one can re-engage the mind, which is fatigued or running after another matter, in the practice of *Yoga*. *Śraddhā* leads to *Virya*. As a person, practising weight-lifting, gradually acquires skill in it, so also one, trying his best to abjure indolence and practise self-restraint, acquires *virya*.
- (iii) *Smṛti*—The principal means. Repeated perception of the perceived subject of meditation and the continuous feeling that such perception is and will be in the mind. This is

the sole means of concentration. God and the *tattvas* are subjects of meditation. *Smṛti* relates to these. *Smṛti-sādhana*, relating to God, is like this. At first, one has to practise remembrance of the relation between *Pratīva* (the denoter) and God (denoted). When *Praṇava* is pronounced (mentally or overtly), the idea of God, free from *Kleśa* etc., will dawn upon the mind ; at this juncture, the memory of the denoter-denoted will be confirmed. This being so, the *Yogin*, knowing God to be present in himself, will go on remembering Him by repeating *Praṇava*. Thus, he will be remembering the memory of God. Similarly, he will be contemplating the true nature of the *tattvas*, viz. *Bhūta-tattva*, *Tanmātra-tattva*, *Indriya-tattva*, *Ahaṅkāra-tattva* and *Buddhi-tattva*. *Viveka-smṛti* (discriminative memory) is the principal means.

Memory being stable, the mind becomes calm and leads to *Samādhi*. By *Samādhi* one acquires *Prajñā* (intellect) by which the true nature of things is known. From the practice of that discrimination and detachment (*vairāgya*) in mind arises *Asamprajñāta Samādhi*.

The *Vyāsa-bhāṣya* states that, of the five, *Śraddhā* etc., each preceding leads to the succeeding one.

Sūtra 21

The *Bhāṣya* states that there are nine kinds of *Yogins* ; viz. *Mṛdūpāya* (mild), *Madhyopāya* (medium) and *Adhimātropāya* (excessive). Each of these is threefold, viz. *Mṛdu-saṁvega*, *Madhya-saṁvega* and *Tivra-saṁvega*. *Saṁvega* has been variously interpreted.

- (i) *Miśra*—*Vairāgya* (detachment, dispassion),
- (ii) *Bhikṣu*—expeditious observance of the means,
- (iii) *Bhoja*—firm *Samskāra* (see Glossary) as the cause of action,
- (iv) *Bhāsvatī* - for speedy acquisition, the earnestness of desire in respect of constant observance.

The Buddhistic work, *Dhammapada* (X. 15) mentions *Saṁvega* along with the means of *Śraddhā*, etc. *Saṁvega*

appears to denote ardent desire and determination like this—I shall soon reach the goal by *Sādhana*. This mentality is like the attitude of haste, mixed with fear, in the mind of one who wishes soon to be free from the forest of rebirths as a traveller at night-fall, in a forest infested with ferocious animals, has an intense desire to leave the forest without loss of time. The purport of the above text of the *Dhammapada* is this :

Like a well-trained horse, touched by a whip, be strenuous and swift and you will, by faith, by virtue, by energy, by meditation, by discernment of the law, put aside this great sorrow (of earthly existence), endowed with knowledge and (good) behaviour and mindfulness.

Sūtra 22

In the previous *Sūtra*, there is mention of *tivra-saṃvega*. In the present *Sūtra*, degrees of *tivra-saṃvega* are stated as *mṛdu* (mild), *madhya* (medium) and *adhimātra* (excessive). The *Bhāṣya* explains that the *Samādhi* and its fruit are near to one who has *mṛdu-saṃvega*, nearer to one having *madhya-saṃvega*, and nearest to one whose *saṃvega* is excessive. The *Bhāṣya* says—*adhimātra-tivra-saṃvegasyā-dhimātropāyasya āsannatamaḥ*, etc. The expression *adhimātropāya* has been explained by *Vijñāna-bhikṣu* as *adhika-pramāṇaka upāya*. It means that *sāttvikī śraddhā*, i.e. the kind of *śraddhā* which is based on the chief means to *Samādhi*, is the *adhimātra upāya* for *samādhi*. Similarly, that is *virya* of the *adhimātropāya* which, leaving aside other things, is started only to effect the stability of mind. Memory about God and *tattvas* is *adhimātra smṛti*. *Samprajñāta* and *Asamprajñāta* are *adhimātra*. These are the *adhimātra* means to the attainment of the principal result of *Samādhi*.

Sūtra 23

This *Sūtra* provides an alternative means to the attainment of imminent *Samādhi*. As an alternative to *Adhimātra-tivra-saṃvega* (mentioned in the previous *Sūtra*) this *Sūtra* states *Īśvara-praṇidhāna* (See Glossary).

Sūtra 24

This is in answer to the possible question as to who is the *Īśvara* as distinct from *Puruṣa* and *Prakṛti*, and created by them.

Kleśa—see *Pañcakleśa* in Glossary.

Karma—good or bad.

Āśaya—latent impressions formed in accordance with the results of action.

Sūtra 25

The seed of omniscience is found in more or less degree in some creatures who have a super-sensory knowledge of one or more matters, present, past or future, either singly or collectively. One, in whom this knowledge has arisen to the utmost extent, is omniscient.

Sūtra 26

1. Those who flourished before Patañjali ; e.g. Kapila, etc, who taught *jñānadharmā*, have been liberated, and as such became gods. But, they were subject to the limits of Time in the sense that they were born at a particular time, and passed away at another. But, Patañjali's *Īśvara* is timeless, eternal.

Sūtra 27

1. This particular syllable is believed to cause steadiness of the mind, the like of which is not possible by any other syllable. In the *Yogi-Yājñavalkya*, *Omkāra* is eulogised thus :

Omkāra adṛṣṭavigraho devo bhāva-grāhyo manomayah |
tasyomkārah smṛto nāma tenāhūtaḥ prasīdati ||

The syllable *Om* consists of the letters *A*, *U* and *M*. The significance of these letters is stated thus :

Akāro viṣṇuru-ddiṣṭa ukārastu maheśvarah |
makāreṇocyate brahma praṇaveṇa trayo mataḥ ||

Sūtra 28

Tadartha—i.e. the meaning, conveyed by it, is *Īśvara*. The *Yogin* attains concentration as a result of two things, viz. the repetition of *Praṇava* and the contemplation of God. The way,

in which the *Yogin* has to contemplate God, is laid down in the following traditional verse :

*Praṇavo dhanuḥ śaro hyātmā brahma tallakṣyaṁ-cyate |
apramattena boddhavyaṁ śaravat tanmayo bhavet ||*

Praṇava (omkāra) is the bow, *Ātman* (i.e. the sense of I-ness, ego) is the arrow, Brahman is its target. The *Yogin*, being ever alert, should enter the *Ātman*-arrow into the target of Brahman, and remain immersed in meditation.

Sūtra 29

1. *Pratyakcetana*

The word *Pratyak* is used in various senses :

- (a) That which is a part and parcel of everything : i.e. God who is omnipresent.

C.f. *Īśāvāsyam id aṁ sarvaṁ—*

Īśopanīṣat, verse 1.

- (b) *Paścīma* or *Purāṇa* ; so *Īśvara* is *Purāṇa Puruṣa* or *Pratyak*.

The meaning, intended here, seems to be this, *Pratyak*, i.e. the knower of the opposite ; c.f. "*Pratīpaṁ Viparītaṁ aṁścati vijānāti iti pratyak* ; i.e. cogniser of the opposite of *Ātman* which is *Anātman*, Such consciousness is *Pratyak-cetana* or *Puruṣa*. Mere *Puruṣa* may indicate different kinds of *Puruṣa-Mukta*, *Baddha*, *Īśvara*. But, *Pratyak-cetana* indicates the real nature, *Cit* (consciousness), of *Puruṣa* having *Avidyā* (hence of *Puruṣa* having *Vidyā* also) —this is the difference. The consciousness, which is averse to sense-objects and inclined towards *Ātman*, is *pratyak-cetana*. This interpretation, in effect, is similar to the above interpretation. Every *Puruṣa*, endowed with *Buddhi*, who is an enjoyer (*bhoktā*), is *Pratyak-cetana*.

2. For obstacles, see the next *Sūtra* as well as III. 36, 37.

Sūtra 30

1. This may be of many kinds. Some people mistake certain miraculous powers like seeing or hearing from afar, etc. for

Yoga. Some of hysteric or hypnotic nature, having achieved something, though engaged in worldly duties, become motionless for sometime. Among them, the Suprakiminal consciousness or Subliminal consciousness remains suspended for sometime, so much so that even loud sound becomes inaudible to them. Such a condition is confused with *Samādhi*.

Īśvara-prapīdhāna (see Glossary) removes the obstacles.

Sūtra 31

1. Sufferings are of three kinds, viz. *Ādhyātmika* (arising from the body or mind), *Ādhibhautika* (caused by some creature) and *Ādhidaivika* (caused by God).
2. The condition of the mind when some wish is not fulfilled.
3. Inhalation and exhalation—excepting in case of *Prāṇāyāma* consisting in *Recana*, *Purāṇa*.

Sūtra 32

1. According to *Mīśra*, *Īśvara*, according to Bhikṣu, some *Tattva* like *Sthūla*, according to *Bhoja* some desired object. Here stress is laid on the manner and not on matter of *dhyāna*. The meditation on *Īśvara*, etc. may be of different kinds. For example, after reciting a hymn about a deity, one may contemplate different aspects of that deity. This is not *eka-tattvābhyāsa*. It means fixing the mind on a particular spiritual aspect of the deity. So also is the mode in respect of meditation on other things.

For the practice of *eka-tattva*, meditation on *Īśvara* is one of the best means, and not the sole means. Had *Īśvara* been the sole means, the author would not have used the term 'tattva'.

Sūtra 33

It is generally natural for a person to be jealous at the happiness of others, in which he has no interest or by which his interest is hampered. At the sight of the sorrow of the enemy, etc. one feels a sense of cruel delight. At the sight or thought of the influence, etc. of a holy person, holding a different view, one has a feeling of intolerance. Anger arises toward's a person indulging in an unholy act if we have no personal interest in his act. Such

feelings agitate the mind which, therefore, cannot be concentrated. To purge the mind of such evil thoughts, one has to cultivate friedliness, etc. ; then it becomes possible to concentrate the mind.

Upekṣā, in this context, denotes ignoring the defects of others ; it is not a thought, but the prevention of such feelings as jealousy etc.

According to Buddhists, the four attitudes, viz. *Maitrī*, *Karuṇā*, *Mudita* and *Upekṣā* constitute *Brahmavihāra*, i.e. qualities which enable a person to reach the region of Brahman. In Buddhist literature, *muditā* means joy at others' happiness, and *Upekṣā* means equanimity or stoical indifference to pleasure and pain.

Sūtra 34

Prāṇāyāma has been prescribed as an alternative means for making the mind steady.

Sūtra 35

1. By fixing the mind on the nose-tip, one has the perception of divine smell. This is *Gandhapravṛtti*. Similarly, *dhāraṇā* on the tongue-tip leads to the knowledge of divine taste. *Dhāraṇā* on *tālu* (palate) leads to the knowledge of form (*rūpa*). Fixing the mind into the tongue leads to the perception of touch and on the root of the tongue to that of sound. These *pravṛttis* having arisen, make the mind steady ; remove doubt, and serve as gates to *Samādhi*. From this we learn that *pravṛttis*, arising in respect of moon, sun, planet, jewel, lamp, etc. are also *viśayavatī*.

Such *pravṛtti* is called *Kasina*, according to the Buddhists. They mention ten *kasinas* according as they relate to water, air, fire, etc. As a matter of fact, however, these are included in the five objects of sense mentioned above. This process bears fruit by constant practice for a day or two. By practising it little by little, for some days, then remaining in a condition in which no distraction or thought arises, one should live on bare subsistence or fast for some days, and then meditate on the nose-tip, etc.

As a result, *Viṣayavatī prajñā* arises. The *Bhāṣya* makes it clear that this causes firm faith in *yoga*, and detachment towards sound, etc.

Sūtra 36

1. The blissful *Sāttvika* feeling, being practised, pervades the mind ; so this condition is stated to be griefless.
2. It does not mean effulgence, lustre ; but, the light of knowledge, by which one can visualise very subtle things as well as things which are distant or obscured by intervening objects. Such *Pravṛtti* has been called *Pravṛttyāloka* in *Sūtra* III. 35.

Viśokāpravṛtti—it is twofold ; *Viṣayavatī* and *Asmitā-mātrā* (see *Sūtra* I. 17).

Sūtra 37

Mind may be *sarāga* (with attachment, desire, etc.) or *arāga* (devoid of attachment, etc.). By practising the latter state, one can make one's mind steady. Association with a great man, who is devoid of *rāga*, helps one to imitate his thoughtless and desireless condition. This is, in fact, the practice of *Vairāgya* which is mentioned in *Sūtra* I. 13.

Sūtra 38

Meditation on *svapna-jñāna* or *nidrā-jñāna* leads to mental stability. *Svapna-jñāna* may mean feeling like *svapna* or knowledge relating to *svapna*. At the time of *svapna*, external knowledge is barred, and the inward feelings are known as directly perceived ones. By such practice one can acquire the power of meditation. It may be in three ways :

- (1) After conceiving a mental image of the object of meditation, one should practise seeing it like a directly perceived object.
- (2) As a result of practising recollection, one can recollect like this "I am seeing a dream" even at the time of dream. Then the desired object has to be contemplated and, even after awaking, and at other times also, similar feeling has to be retained.

- (3) If any good feeling is experienced in dream, then just after awaking and also afterwards that feeling has to be contemplated.

We have seen that, in dream, external knowledge is blocked, and inward feelings are cognisable. In sleep, however, due to the influence of the quality of *Tamas*, both external knowledge and internal feelings are obliterated ; what remains is a vague perception. Meditation on such a state is called *Nidrājñānālambana*.

Sūtra 39

The *Bhāṣya* states that, if the mind becomes fixed on any object, desired by the *Yogin*, it can be fixed on any other object too. For instance, if one willingly fixes the mind on a jar for one hour, he can fix it on a hill too for one hour ; such is the nature of the mind.

Sūtra 40

The mind, being fixed on subtle things, extends up to the minutest atom. Similarly, being fixed on subtle objects, it gains mastery over even the supremely great objects. While meditating on these both kinds of objects, the mind becomes irresistible, that is to say, nothing can prevent it from being fixed on any desired thing. This is the supreme mastery of mind. This leads to the mind being completely filled. At this juncture, there is no need of purging the mind by any other practice.

Sūtra 41

It lays down the means by which *vaśikāra*, mentioned in the previous *Sūtra*, can be effected. *Samāpatti* means the natural absorption in the object of meditation due to practice. *Samāpatti* may relate to *Grahitṛ*, *Grahaṇa* and *Grāhya*.

Samāpatti, relating to *Grahitṛ*, is *Sāsmīta dhyāna*.

Samāpatti, relating to *Grahaṇa*, is with regard to external and internal sense. External senses are of three kinds, viz. *Jñānendriya* (sensory organ, viz. eye, ear, etc.), *Karmendriya* (motor organ, viz. *Pāṇi*, *Pāda*, etc.) and *Prāṇa*. Internal

sense is the mind, the mentor of the external senses. All these are sorts of transformations of the basic three *Antah-karaṇas*, viz. *Buddhi*, *Ahaṁkāra* and *Manas*.

Samāpatti, relating to *Grāhya*, is threefold :

- (1) *Viśvabheda*—concerned with numerous objects like cow, jar, etc.
- (2) Concerned with gross elements, earth, etc.
- (3) Concerned with the subtle elements, sound, etc.

Besides the above, there may be *Īśvara-samāpatti*, *Mukta-puruṣa-samāpatti*, etc. But, all these fall within the three kinds of *Samāpatti* stated above.

The manner, in which the mind of a *Yogin* gains mastery over nature, is clarified by an analogy. The mind, with its modifications suspended, is colourless like a pure rock-crystal. Such a crystal assumes the colour of the object on which it is placed. Similarly, the mind, in the above condition, loses itself in the object of its meditation. Thus, a real *Yogin*, by mere concentration, can accomplish anything.

Sūtra 42

The author gives the divisions of *Samprajñāta Samādhi*. It is of two kinds, viz. *Sthūla*—relating to *Pañcabhūtas*, and *Sūkṣma*—relating to *Tanmātras* (subtle elements) and *Indriyas* (senses). See *Sūtra* I. 17. Take, for instance, the word 'go'. When the mind meditates upon its form and meaning as also upon the understanding of both, and thus loses itself in it, in the way described in the previous *Sūtra*, it is called *Savitarka Samādhi*.

Sūtra 43

This kind of *Samādhi* takes place when everything about an object, except its perfect idea, is obliterated due to the suspension of memory which generally associates ideas of objects with their names and forms.

A school of the Buddhists regards objects like jar, etc. as *Śūnya* or having no real existence. This view is refuted by the *Bhāṣya*.

Sūtra 44

Having spoken of argumentative concentration, the author now speaks about deliberative concentration. The former relates to gross elements and the latter to subtle elements. These include the other two, viz. *Sānanda* and *Sāsmīta*. The argumentative and the deliberative may be illustrated as follows :

Savitarka—take *Sūrya* as a gross thing. By concentrating on it, the mind will contemplate on it alone, and the person concerned will acquire all sorts of knowledge about the sun—its size, distance, constituent elements, etc. The above knowledge will be conveyed by words as it is round, it is at such and such distance, etc. Thus, the mind will be filled with such knowledge.

Nirvitarka—it takes place when the form alone of the sun is concentrated upon as if nothing else is to be known.

Savicāra—it happens when one meditates upon only the subtle condition of the sun regardless of its attributes. One may arrive at the subtle condition in any of the two ways :

- (1) one has to contemplate the subtle and more subtle part of the object of meditation, and thus finally gets at the ultimate atom.
- (2) one makes the sense (*indriya*) firm or steady to the highest degree beyond which all external knowledge is obliterated. At this stage, the subtle form, by which the subtlest object is known, is the atom.

Nirvicāra—when the greatest skill in *Savicāra* arises, the narrow memory of *Śabda* etc. is lost, and the mind is filled with only the subtle element devoid of all attributes. It is not limited by space, time and cause.

Sūtra 45

Alinga means that which is indissoluble. *Prakṛti* has this characteristic. The idea is that there is nothing subtler than *Prakṛti*. *Puruṣa* is more subtle than *Prakṛti*. But, as *Puruṣa* is not the cause of *Prakṛti*, the latter is the ultimate point.

Sūtra 46

1. Viz. *Savitarka*, *Nirvitarka* relating to gross elements and *Savicāra*, *Nirvicāra* relating to subtle elements. The *Samāpattis* arise after resorting to external objects ; as such, they have these objects as *bija* or seed. So, the *Samādhi* is called *Sabija*. There is consciousness in such *Samādhi*. So, there is the seed which may sprout into various distractions from the state of *Samādhi*.

Sūtra 47

1. The condition of the intellect, with the cover of impurities removed, which is transparent. When this happens, the *Yogin*, himself unaffected by suffering, having ascended the palace of wisdom, looks upon all other people, subject to suffering, in the same way in which a person, standing on a mountain, looks upon those who are on the ground below.

How a wise man looks upon the ordinary unwise people, engrossed in worldliness, is described in the following manner in the *Abhijñāna-śakuntala* (V. 10, 11).

On entering the court of king Duṣyanta, sage Śāraṅgarava says : with my mind, long accustomed to solitude, I look upon this house, thronged with men, as one encircled by fire. Sage Śāradvata says : I look upon the pleasure-seeking people here as one, that has bathed, looks upon one that is smeared with oil, as one, that is pure, upon one impure, as one awake, upon one sleeping, and as one, with free movement, on one who is bound.

Sūtra 48

Ṛta—it means the cosmic order, truth in general.

Ṛta and *Satya* have some difference. *Ṛta* means the truth that is directly perceived. Another kind of truth is conveyed by words. For example, the sentence 'there is fire below smoke' conveys a truth which is not directly perceived. But, when the fire is seen, there is direct perception.

Sūtra 49

Vedic or verbal testimony cannot indicate anything in a particular way ; because no word has a conventional meaning of a particular

type. Similarly, inference also applies to a matter in a general sense. For instance, when one finds smoke, he infers the existence of fire, but, cannot know the form or kind of fire. *Samādhi-prajñā* enables the *Yogin* to visualise things not comprehended by perception, inference or testimony.

Sūtra 50

1. The impressions are twofold, viz. *Kliṣṭa* (causing suffering) and *Akliṣṭa* (not causing suffering), the former arising from *Avidyā* (nescience or false knowledge) and the latter from *Vidyā* (true knowledge). *Vidyā-saṃskāras* overpower *Avidyā-saṃskāras*. *Samādhi Prajñā* generates the blissful cognition of *Puruṣa*. Then mental modifications cease, and the *yogin* thinks of nothing else.

Sūtra 51

1. In which, there is no seed of distraction. Thus, the mind, having nothing to rest on, *Puruṣa* alone flashes in perfect bliss and peace.

II SĀDHANA-PĀDA

Sūtra 1

1. *Vyāsa-bhāṣya*, on II. 32, explains *tapas* as the bearing of the *dvandva*, (twins) such as hunger and thirst, cold and heat, etc., the observance of *Vratas* like *Cāndrāyana*, *Sāntapana*, etc.

According to the *Bhāṣvatī*, *tapas* consists in undergoing the pain involved in *Āsana*, *Prāṇāyāma*, fasting, etc. which purify the mind, causing abjuration of pleasure and physical restraint.

The *Tattva-vaiśārādī* notes that austerities are to be undergone only up to that extent which does not cause imbalance of the humours in the body.

According to the *Pātañjala-rahasya*, here *tapas* stands for intake of moderate food, and not the observance of such vows as *Cāndrāyana* which cause disorder in the humours of the body.

The *Vārtika* adds that only such mild austerity is to be practised as does not hamper mental purification.

2. According to *Vyāsa-bhāṣya*, the repetition of holy things like *Omkāra* or the study of *Mokṣa-śāstra*. The *Bhāṣvatī* gives *vāk-samyama* (restraint of speech) as the meaning of *svādhyāya*. According to the *Tattvavaiśārādī*, *Prāṇavādī*, mentioned in the *Bhāṣya* in connection with *Svādhyāya*, includes the Vedic *Puruṣa-sūkta*, *Rudramanḍala*, *Brāhmaṇa* etc. and the Paurāṇic *Brahma-pārāyana*, etc.
3. According to *Vyāsa-bhāṣya*, surrendering all actions to God or the renunciation of their fruits. According to the *Bhāṣvatī*, *Īśvara-praṇidhāna* means *mānasa samyama* (restraint of mind). The *Vārtika* makes it clear that here *Īśvara-praṇidhāna* does not mean mere contemplation of God, as in I. 23 ; it is *Kriyāyoga* or action-oriented *Yoga*, not passive but active.
4. *Yoga* requires twofold conduct, negative and positive. *Ahiṃsā*, *Santoṣa*, etc. are negative. The three, mentioned here, are positive.

Sūtra 2

The five *Kleśas* are enumerated in the next *Sūtra*. The *Bhāṣya* holds that *Kriyāyoga*, stated in the previous *Sūtra*, destroys impurities which are the restlessness of the senses due to the quality of *Rajas* and passivity due to the quality of *Tamas*. As a result of the removal of impurities, the mind becomes favourable for *Samādhi*. Impurities are the aggravation of *Kleśa*. So, the destruction of impurities reduces *Kleśa*. The *Kleśas*, being reduced, become fit for destruction. Duly reduced *Kleśa* becomes unproductive of pain by discriminative knowledge. As a burnt seed does not sprout, so also *Kleśa*, burnt by discriminative knowledge, loses its potency.

Sūtra 3

The *Bhāṣya* takes *Kleśa* to mean *Viparyaya* (reverse or misfortune). The common characteristic of the *Kleśas* is painful misconception or wrong notion. They stand in the way of the realisation of the nature of self. The *Kleśas* are defined in the subsequent *Sūtras*.

Sūtra 4

1. E.g. in the form of seed which, when opportunity comes, sprouts up. Latent impressions may be said to represent this condition.
2. *Kleśas* are reduced by *Kriyā-yoga* (see II. 1).
3. One *Kleśa* is overpowered by another.
4. E.g. at the time of anger, *dveṣa* increases, and *rāga* is overpowered. At the time of *rāga*, *krodha* disappears.

Sūtra 6

Considering the means of knowledge as *Ātman* is *Asmitā*. *Buddhi* is the principal means. So, that is *Asmitā*. Its transformation is the sensory organs. To look upon them as *Ātman* is also *Asmitā*, "I am possessed of the powers like the eye"—in this way, to look upon the non-*Ātman* as *Ātman* is an example of *Asmitā*.

Sūtra 7

1. *Anuśayī* means that which is in a state of *anuśayana* or lying, i.e. latent impression.

Sūtra 9

1. That which grows out of accumulated impressions like something natural.
2. That is, desire to live for ever.

Sūtra 10

1. The five *Kleśas*, rendered slight by true knowledge (Vide I. 50). In such a condition, the *Kleśas* become like burnt seeds. As a burnt seed remains as it is, but does not sprout up, so also a slender *kleśa* cannot be effective; that is, it cannot produce further *kleśā*.
2. By *pratiprasava*, the *Vyāsa-bhāṣya* means *citta-pralaya* or the complete absorption of the mind. Such absorption, according to the *Bhāṣvati*, does not leave any chance of revival (*punarutpatti*).

Sūtra 11

1. When the gross condition of *Kleśas* is reduced by *Kriyāyoga*, it has to be abandoned by the intellect arising from meditation in the form of true knowledge. In short, *kleśa* is non-knowledge; it is to be forsaken through *jñāna*, so long as *kleśa* is not reduced to the condition of scorched seeds.

Sūtra 12

1. That is, *Samskāra*, produced by action.
2. That is, in this life.
3. That is, in a future life.

Plainly stated, the *Sūtra* means that some actions bear fruits in this very temporal existence, while others produce {results to be experienced in a future existence.

Sūtra 13

1. Rank, class, birth or what are called orders and genera. As a result of action done in the previous life, one may be born as a man or cow, etc.

2. The duration of life obtained as a result of action ; it may be short or long.
3. Of happiness or sorrow, as the case may be.

Generally, *Jāti*, *Āyus* and *Bhoga* are attributed to three causes ; viz. (1) Caused by God, (2) Unknown factor, (3) Action. Of these, the first cause cannot be proved. The second cause is unknown. They hold that this is inscrutable to all in general. Others object to this generalisation, and hold that the advocates of this view should rather say that this is unknown to them. In view of the above, some are inclined to believe that the third one is the real cause. We may, however, add that, even in the third case, there is no proof that actions, good or bad, determine the kinds of life in the other world or action of previous life have determined the nature of the present life.

There is a controversy as to whether action determines one's rebirth only or more rebirths than one. To avoid prolixity, we shall refrain from this controversy.

Sūtra 14

Dhṛti (fortitude), *kṣamā* (forgiveness), *dama* (curbing of passions), *asteya* (non-theft), *śauca* (purity), *indriyā-nigraha* (control of the senses), *dhī* (intellect or devotion), *vidyā* (learning), *satya* (truth), *akrodha* (absence of anger)—generally these ten are included in pious acts. *Maitrī* (friendliness), *karuṇā* (compassion), *dāna* (gift), *paropakāra* (doing good to others)—these are also acts of piety. According to Gaudapāda (c. 7th or 8th century), *Yama* (see Glossary), *Niyama* (ibid), *dayā* (kindness), and *dāna* (charity)—these are religious or holy acts.

According to the *Mahābhārata* (Śānti, 60/7-8, critical Poona ed.), the following nine are pious acts for people of all castes : *akrodha* (absence of anger), *satyavacana* (speaking the truth), *saṃvibhāga* (sharing food or possessions with others ?), *kṣamā* (forgiveness), *prajananaṃ sveṣu dāreṣu* (raising issues on one's own wife), *śauca* (purity), *adroha* (absence of malice or treachery), *ārjava* (uprightness), *bhṛtya-bharaṇa* (maintenance of servants).

Sūtra 15

1. Such a man is not satisfied with the ephemeral nature of the enjoyment of objects of sense.
2. Something may be pleasant for the timebeing, but prove to be unpleasant in the long run. C.f. *āpālaramyā viṣayāḥ parayanta-paritāpināḥ* (*Kirātārjunīya*). The following Upaniṣadic line is worth quoting :

hiraṇmayena pātreṇa satyasyā-pihitaṁ mukham /

The consequence may be explained in another way. When one enjoys something, he hankers after more of it. This desire, being unfulfilled, leads to sorrow.

3. Caused by the anxiety involved in retaining one's objects of love and pleasure and in protecting them.
4. Every experience leaves an impression which, though slight and dormant for the time, may be fully developed and create a desire which, fulfilled or not, leads to sorrow in the above manner.
5. There is natural contrariness in the operation of the three qualities of *Sattva*, *Rajas* and *Tamas*. There is scarcely anything which is not constituted of these three qualities. The result of *Sattva* is pleasure, that of *Rajas* disgust and misery, and that of *Tamas* is delusion.

Sūtra 16

1. The misery, that is past, has been suffered ; so there is no question of its being discarded. The misery, that is current, is being experienced ; so, it cannot be discarded.
2. The principle is—prevention is better than cure.

Sūtra 17

1. The seer is *Puruṣa*, and what is seen is seen through it. The cause of misery is confounding the *Puruṣa* with the objects which are not *Puruṣa*.

Sūtra 18

1. These three indicate the qualities of *Sattva*, *Rajas* and *Tamas* respectively.

2. The phenomenal world, the great pageantry of *Prakṛti*, is for *Puruṣa* ; as such, it is a means to the end, and not the end itself. *Puruṣa* being realised, the action of *Prakṛti* immediately ceases.

Sūtra 19

1. Viz. *Sattva*, *Rajas* and *Tamas*.
 2. Which is not common in many ; e.g. blue, yellow, etc.
 3. Which is the common element of many.
 4. Symbol of objects.
 5. That is, *tanmātra* (subtle elements), viz. *śabda*, *spṛśa*, *rūpa*, *rasa* and *gandha*.
 6. *Prakṛti* which is not the symbol of anything ; it has no cause.
- 5, 6—according to Vijñānabhikṣu.
- According to another interpretation, *liṅga* means which is dissolved, and *aliṅga* means the reverse.

Sūtra 20

1. Appears to see, i.e. his seeing through intellect is only apparent ; in reality, he never sees nor does anything.

Sūtra 21

1. The action of *Prakṛti* is by *Puruṣa* and for *Puruṣa*. Had there been no *Puruṣa*, there would have been no *Prakṛti*.

Sūtra 22

1. 'Tat' in the *Sūtra* refers to 'dṛśya' of the previous rule. The idea is this. Though *Prakṛti* is one, *Puruṣas* are many. *Prakṛti* is destroyed, i.e. it no longer affects a *Puruṣa* whose aim of liberation is fulfilled. But *Prakṛti* continues to affect other *Puruṣas* ; so it is not destroyed.

Sūtra 23

1. *Samyoga*, referred to in *Sūtra* 17, is being characterised. From *Sūtras* 21, 22 it is clear that *Puruṣa*, the seer, and *Prakṛti*, the sight, are inseparably united. This association, besides being the cause of experience, is also the cause leading *Puruṣa* to realise himself i.e. liberation.

The power of sight or *Prakṛti* is that it appears, though dead, to be active and to produce experiences. The power of the Lord, through and for whom it exists, consists in pure knowledge and bliss. That *Prakṛti* exists and *Puruṣa* knows itself or, that experience and liberation should arise depends on the association of the two. One, who rightly understands the nature of this association, and thus realises the real nature of *Puruṣa*, is liberated. In *Sūtra* 17, association, due to wrong knowledge, is stated as an evil to be discarded.

Sūtra 24

1. That is, of *saṃyoga* (association).
2. Defined in *Sūtra* II. 5.

Sūtra 25

1. The *Kevala-bhāva* or isolation of *Puruṣa* from *Prakṛti*. In this condition, *Puruṣa* is unmixed, and association with qualities (of *Sattva*, *Rajas* and *Tamas*) does not arise again. The *Kaivalya* of the seer means that the seer alone remains. It may be asked—are *Kaivalya* and *Akaivalya* different conditions of the seer? Not so. It is *Buddhi* that has transformation, and attains the state of being unseen. The seer is not affected by it. The *Bhāṣya* on II. 20 shows the difference between *Buddhi* and *Puruṣa*. These are : (a) *Buddhi* is subject to modification, but, *Puruṣa* is not ; (b) *Buddhi* is for the sake of another (*parātha*), *Puruṣa* is for its own sake (*svārtha*) ; (c) *Buddhi* is devoided of consciousness, *Puruṣa* is the nature of consciousness. It is due to the lack of discriminative knowledge that *Buddhi* and *Puruṣa* seem to be identical. In other words, due to the want of such knowledge that *Puruṣa* seems to be like *Buddhi* and *Buddhi* seems to be like *Puruṣa*.

Sūtra 26

1. It is that kind of knowledge which distinguishes *Buddhi* from *Puruṣa*. It is broken or spoilt by unchecked false knowledge. At first, such knowledge arises from listening to *Śāstras*. Then, by reflecting with reason, it becomes firm and clear. By the

practice of *Yogāṅgas* (accessories of *Yoga*), it gradually becomes absolutely clear. By *Samprajñāta Samādhi*, the possibility of the rise of false knowledge is set at naught, the discriminative knowledge, clarified by *Samādhi*, emerges. This condition of false knowledge is likened to a burnt seed.

2. By false knowledge.
3. Abjuration being effected, that false knowledge, which is like burnt seed, and discriminative knowledge both disappear. That condition is called *Kaivalya*.

Sūtra 27

1. That is, of the *yogin* possessed of discriminative knowledge.
2. Beyond which no further wisdom is possible. With this the *yogin* feels that whatever is to be known has been known, and there is nothing else to be known.
3. The seven stages are as follows. Of these, the first four are objective, the last three subjective.
 - (i) Due to proper knowledge about the painfulness of the objects of sense, the mind is completely turned away from them.
 - (ii) Due to the complete success in the effort to destroy pain, such a feeling arises—I have nothing more to do about this matter. Thus, effort at restraint ceases.
 - (iii) By this, desire to know the ultimate goal ceases, because that is seen.
 - (iv) The means of abjuration being realised, no further thought of *yoga* remains in the mind.

The above four constitute what is called *Kāryavimukti*. It is so called as this *Vimukti* is effected by effort. In other words, by these the act of *sādhana* is completed.

The following four constitute what is called *Cittavimukti* (liberation from mind). When there is *kāryavimukti*, the following three kinds of *Prajña* automatically arise, and restrain the mind. That is the culmination of

knowledge in the form of *Para-vairāgya*. That is the foremost *buddhi* that marks the end of the function of *buddhi*. Then follows *Kaivalya*.

The other three stages are as follows :

- (v) The feeling that *bhoga* (enjoyment) and *apavarga* (liberation) have been achieved. Liberation leads to the cessation of *bhoga*. In other words, liberation means the ending of *bhoga*. There is no other purpose of *buddhi*—such *prajñā* puts an end to the function of *buddhi*.
- (vi) In this stage, there is the feeling of certainty that the play of *buddhi* will cease, and will not reappear. This will ensure the purging of all kinds of impressions, pleasurable or painful, and the perennial suppression of the mind.
- (vii) In this stage, it is perceived that *Puruṣa* is devoid of connection with *Guṇas* (i.e. *Sattva*, *Rajas* and *Tamas*), self-luminous, free from impurity, isolated (from *Prakṛti*).

Note : It is not *kaivalya*, but the best kind of wisdom relating to *kaivalya*. *Kaivalya* means the complete absorption of mind in which *prajñā* is also absorbed.

Sūtra 28

1. Impurity does not mean mere ignorance, but action arising from ignorance and the accumulated impressions thereof.
2. Mentioned in the next *Sūtra*. The practice of *yogāṅgas* means conduct based on knowledge, by which action arising from ignorance is destroyed. In this way, knowledge is perfected, and then ignorance is destroyed. Ignorance being completely destroyed, there is cessation of *buddhi* which is *kaivalya*. From this it will be clear that the objection to the effect that practice of *yoga* cannot lead to knowledge, which can be acquired by *Pratyakṣa*, *Anumāna* and *Āgama*, is ruled out.

Sūtra 29

1. The eight terms are explained in the subsequent *Sūtras*.

Sūtra 30

1. It means by all means and always not indulging in *droha* to any creature. *Droha* may denote mischief, malice, treachery, etc. The *Bhāṣya* adds that other *yamas* and *niyamas* are rooted in *Ahiṃsā*.
2. It means true speech and thought. The speech, used towards others, when not deceitful or wrong and not devoid of meaning to the listener, is true. It should not be harmful to anyone ; it should be beneficial. Even a true utterance, causing harm to a being, does not result in merit but in sin. Such apparently true speech results in a painful state and hell. So, one should, after due deliberation, utter true speech beneficial to all creatures.

In this connexion, it may be noted that the following ethical precept forbids even true speech which may be disliked by others (*satyaṃ brūyāt, priyaṃ brūyāt, na brūyāt satyam apriyam*). The *Yājñavalkya-smṛti*, a high authority on Hindu Law, ordains (II, 83) that a witness should give false evidence when true evidence is likely to lead to the derth of a member of any of the four castes (*varṇināṃ hi vadho yatra tatra sākṣyanṛtaṃ vadet*). He, however, prescribes a minor atonement for washing off the sin resulting from speaking untruth.

3. Theft is taking a thing, belonging to others, in a manner contrary to Śāstric injunctions. To avoid such a thing and cultivating aversion to such things is non-theft. If a person, by chance, picks up a thing, he should not take it as it belongs to others. If one gets a jewel on a hill, where he lives, he should not take it ; the hill belongs to the king so that the jewel therein also belongs to him. One should not appropriate to himself even a treasure-trove, because it does not belong to him. The *Īśā Upaniṣad* says—*mā grdhaḥ kasya svid dhanam* (do not covet the property of anyone whatsoever).
4. According to the *Bhāṣya*, one having turned the senses, viz. eyes etc., away from things likely to cause fall from *brahmacarya*, should control the penis. According to Indian culture, the

following acts with respect to women are contrary to *brahmacarya*, and should be avoided : *smaraṇa* (remembering), *kīrtana* (taking about), *keḷi* (play with), *prekṣaṇa* (sight), *guhya-bhāṣaṇa* (secret talk with), *saṃkalpa* (desire to have union), *adhyavasāya* (attempt for union), *kriyā-niṣpatti* (sexual union). C.f.

C.f. *Smaraṇam kīrtanam keḷiḥ prekṣaṇam guhyabhāṣaṇam |*
saṃkalpo' dhyavasāyaśca kriyā-niṣpattir-eva ca ||
etanmaithunama-ṣṭāṅgam pravadanti manīṣiṇaḥ |
viparitam brahmacaryama-nuṣṭheyam mumukṣubhiḥ ||

Nilakaṇṭha, a commentator of the *Mahābhārata*, defines *brahmacarya* as :

brahmaṇi eva cāraḥ vāk-kāya-manasām pravṛttiḥ |
Brahmacarya consists only in talking about Brahman, direct physical activities towards Brahman and to think about Brahman. *Brahman* is Sanskrit denotes *Veda* or *Paramātmān*.

In view of the fact that stress is laid on the control of the male organ, one is apt to think that women have no right to *brahmacarya*.

5. According to the *Bhāṣya*, it means the non-acquisition of worldly things in view of the fact that pain is involved in their acquisition, protection or maintenance, loss, attachment, malice (sometimes required for acquisition). C.f. *arthasya arjane duḥkham rakṣaṇe duḥkham vyaye duḥkham, dhigartham duḥkhabhājanam*. The wise men of ancient India have glorified renunciation as better than enjoyment of worldly objects. Says the *Īśā Upaniṣad*—*tyaktena bhūñjīthāḥ* (enjoy through renunciation or with a spirit of detachment. *Śaṃkarācārya* says — *sarva-parigraha-bhoga-tyāgaḥ kasya sukham na karoti virāgaḥ*). *Manu* says that passion does not cease by enjoyment of desired objects ; rather it increases like fire which, without being extinguished by sprinkling of ghee only, increases all the more. The *Gītā* also enjoins (II. 70) the control of passion or desire.

Sūtra 31

1. For instance, *himsā* may be limited to a class in this way. For a fisherman, *himsā* is limited to the finny world. It may be

limited to place, e.g. I shall not commit violence in a holy place. It may be limited to a particular time, e.g. I shall not kill a creature on the *Caturdaśī* day. It may be limited by convention, e.g. for a Kṣātrya, killing is a duty in a battle alone.

For the above meaning of *samaya*, c.f. *samayaḥ śapathācāra-kāla-siddhānta-saṃvidah* (*Nāma-līṅgā-niśāsana*). Here it means *ācāra* or usage.

Sūtra 32

1. It may be external, e.g. purification by the application of earth, water, etc. and eating holy things, and internal, viz. washing off the impurities of the mind. Such impurities are *Mada* (pride or lustful passion), *Māna* (conceit or jealous anger), *Asūyā* (jealousy or intolerance), etc.
2. Absence of desire for anything besides what has been obtained for a bare subsistence.
3. According to the *Bhāṣya*, it consists in bearing the pairs of opposites, e.g. hunger and thirst, cold and heat, standing and sitting, (*Kāṣṭhamauṇa*, i.e. not to indicate anything even by words, appearance or hint and *Ākāramauṇa* or indicating by appearance etc. but not uttering words. *Tapas* includes also such expiatory rites as *Kṛcchra*, *Cāndrāyana*, *Sāntapana*, etc. See notes on II. 1.
4. Study of *Mokṣa-sūtras* or the repetition (*japa*) of *Pranava* or *Omkāra*. Also see notes on II. 1.
5. See Glossary.

Sūtra 33

1. For example, I shall kill him who does harm to me. I shall speak the untruth, I shall steal his money, I shall commit adultery with his wife, I shall acquire these properties. *Vitarkas* or improper thoughts are those opposed to the five *Yamas* and five *Niyamas*.
2. For instance, I have taken to *yoga* having promised freedom from fear to all beings. Such a man as I am, after eschewing all *Vitarkas*, and taking recourse to them again I am acting like a dog which, after vomiting, eats the very thing vomited out.

Sūtra 34

1. For example, directly to do harm to a creature is *Kṛta* (done). To buy meat, etc. is indirect (*Kārita*, caused to be done); it is because a person wants meat that the butcher slaughters the animal concerned.
2. When a person approves or acquiesces in causing suffering to a creature, it is *anumodita hiṃsā*.
3. For example, to kill an animal under the impression that God has created animals for their meat to be eaten. It is interesting to note that the *Manusmṛti* holds (V. 39) that animals were created by God for their slaughter in sacrifices :

Yajñārthe paśavaḥ sṛṣṭāḥ svayameva svayaṃbhuvā |

Yajñasya bhūtyai sarvasya tasmād yajñe vadho'vadhaḥ ||

Each of the *Vitarkas*, is of various kinds the total number of which comes to 84. The true *yogin* must see that he does not commit the slightest fault of any one of these kinds.

Sūtra 35

1. When the *Vitarkas* (*hiṃsā*, etc.) are set at rest by *Pratipakṣa-bhāvana* (Sūtra 33) and by *Yama*, etc., and *ahiṃsā* is firmly established in a *yogin*, his success takes place, and no creature has any animosity towards him.

Some hold that it is wrong to think that *Yama*, *Niyama* etc. are to be practised in this order, one after the other. According to them, *Dhāraṇā*, helping *Yama*, *Niyama*, *Āsana*, *Prāṇāyāma* and *Pratyāhāra*, should be practised at the outset. *Dhāraṇā*, being developed, leads to *Dhyāna*; then *Dhyāna* itself becomes *Samādhi*. With that *Yama*, *Niyama*, etc. become established, and *Āsana*, etc. are accomplished.

The *Pratiṣṭhā* or firmness of *Yama*, *Niyama* means that the *Vitarkas* become impotent. They do not arise in the mind, nor are they caused to arise by excitants. At this juncture, *Ahiṃsā*, etc. may be said to have been confirmed.

Sūtra 36

1. What others get by great sacrifices, etc. the *yogin* obtains by mere truthfulness.

2. That is, his word becomes true ; as when he tells anybody—be pious, he becomes so.

Sūtra 37

1. Such a man gets all precious gems without asking for them. Some explain this *Sūtra* as follows :

As a result of the practice of non-theft (*asteya*), the *yogin* develops such a visage as inspires confidence in others so that others regard his credit very highly. Consequently, they feel honoured by presenting precious things. The sentient *ratnas*, fascinated by his character, throng the place of his residence. The best in a class is called *ratna* (c.f. *jātau jātau yad ulkrṣṭaṃ tad ratnam iti kathyate*).

Sūtra 38

1. By *Brahmacarya* one can achieve *apratigha guṇa*, that is, such qualities as are unobstructed, viz. the *Siddhis* called *Aṇimā*, etc. Lack of *brahmacarya* results in the weakening of the nerve, etc. of the body ; this process of deterioration being checked by *brahmacarya*, one acquires invincible strength. Through *brahmacarya*, one becomes accomplished in knowledge, etc. which he can transmit into his disciples. The instructions of one, devoid of *brahmacarya*, fails to produce impact on the disciple's mind even as the arrow, discharged by a weak archer, pierces only the skin of the person aimed at. *Brahmacarya* is not confirmed by merely abstaining from indulgence in the senses. For success in *brahmacarya*, one should try to check the emission of the natural vital fluid by fortitude, determination, restraint in food, sleep, etc. and giving up the desire for objects of passionate enjoyment or lust.

Sūtra 39

1. For *Parigraha*, see notes on *Sūtra* II. 30.
2. Such questions as who was I, what was I, what is this body, how did it come to existence, what and how shall I become in future. The *yogin*'s enquiry about his past, present and future conditions leads to his knowledge about them. Such thoughts lead to the realisation of the distinctness of the body and mind. From

meditation on the separateness of these two arise the above questions. The body itself comes to be regarded as a *parigraha*. The delusion, caused by the intimate relation of body and objects of sense, stands in the way of the knowledge of the past and the future, when the *yogin* realises his distinctness from the body, he overcomes physical delusion, and gets the knowledge of *janma-kathantā*.

Sūtra 40

1. While purifying the body, one becomes conscious of its impurity. Thus, he develops disgust for his body.

2. For *Śauca*, see II. 32.

When he finds that his own body cannot be purified even by water, earth, etc. he feels reluctant to come into contact with others whose body is also impure. Animals indicate love towards their kinds by licking them. Humans also indicate love towards others by kiss, etc. *Śauca* removes such indications of love. Friendliness, compassion etc. are the *yogin's* expression of love. His desire for contact with wife and children completely ceases by the confirmation of *Śauca*.

Sūtra 41

The *Bhāṣya* states that, in the list, the preceding one leads to the succeeding one ; e.g. *Sattva-śuddhi* (purity of mind caused by *Śauca* mentioned in the last *Sūtra*) results in *saumanasya* (good-mindedness) the latter in *aikāgya* (concentration) and so on.

Sūtra 42

The *Bhāṣya* quotes an authority to prove that the happiness, resulting from the wearing out of hankering (*tr̥ṣṇā-kṣaya*), is far greater than that arising from the enjoyment of desired objects and even heavenly joy.

C.f. *Tr̥ṣṇāksayah svargapadam kimasti-Saṃkarācārya's Maṇiratnamālā*.

Sūtra 43

1. Viz. *Aṇimā*, *Laghimā*, etc. See Glossary. For further powers, see Flagg's *Transformation of Yoga*, pp. 169, 181.

2. E.g. seeing or hearing from a great distance.

The *Bhāṣya* lays down that austerity removes the veil of impurities which being removed, the above *Siddhis* take place. With the impurities gone, the mind, being independent of the body, the unobstructed will-force leads to the achievement of *Siddhis*.

It should be noted that *Yogins* do not practise austerity, as an accessory of *Yoga*, for attaining the *Siddhis*, but for the purpose of achieving *Kaivalya*.

Sūtra 44

1. See note on II. 1.

2. The *Bhāṣya* notes that gods, sages and *Siddhas* (see Glossary) come within the sight of one devoted to *Svādhyāya*, and, through them, the *yogin* can have his work done.

In an ordinary condition, *japa* and comprehension of meaning may not proceed in unison. The person concerned, perhaps, utters meaningless words, and his mind may think of other matters. When there is steadiness through *Svādhyāya*, *mantra* and its meaning arise in the mind uninterruptedly. If gods and

- the like are invoked with such strong will, they are sure to come within the range of sight. Not much effect is produced by now eagerly invoking the desired duty, while, the next moment, the mind strays here and there.

Sūtra 45

1. See Glossary.

2. See Glossary.

The *Bhāṣya* states as follows : *Samādhi-siddhi* happens to a *yogin* who has surrendered all mental attitudes to God. That is to say, *Īśvara-praṇidhāna*, practised regularly, leads to the easy acquisition of *Samādhi*. Other accessories like *Yama*, *Niyama* help *Samādhi* in other ways, but *Īśvara-praṇidhāna* directly helps *Samādhi*, because that is meditation favourable to *Samādhi*. That meditation, being profound, makes the body motionless (as in *Āsana*, and having withdrawn the senses (*pratyāhāra*) from the objects, matures in the form of *dhyāna* and *dhāraṇā*, and is

ultimately transformed into *Samādhi*. To surrender all mental attitudes to God means to immerse one's self in God through meditation.

By the aforesaid *Samādhi-siddhi*, the *yogin* fully knows what happened in the past birth, in another country or period ; not only the past but also the future. Some argue that if *Īśvara-praṇidhāna* alone be the cause of *Samādhi-siddhi*, then other *Yogāṅgas* are useless. Such an argument is not proper. One, who has not practised *Yama*, *Niyama*, is restless and his mind distracted. The condition of profound *dhyāna* is *Samādhi*. *Dhyāna* again is concentrated *Dhāraṇā*. Thus *Samādhi-siddhi* presupposes all the *Yogāṅgas*. The intention of the author seems to be that, instead of meditating upon other things, if one, from the outset, takes to *Īśvara-praṇidhāna*, then *Samādhi-siddhi* becomes easier. It has been stated, in the *Bhāṣya*, that there being *Samādhi-siddhi*, *Kaivalya* is attained through *Samprajñāta* and *Asamprajñāta* *Yogas*. The following authority makes it clear that the lack of even one of the *Yogāṅgas* (*Yama*, *Niyama*, etc.) results in the spoiling of the vow.

Sūtra 46

1. See Glossary.
2. This rules out painful *Āsanās* practised by some. It is noteworthy that Patañjali mentions no *Āsana* whatsoever. The *Vyāsa-bhāṣya* mentions the following *Āsanās* by way of illustration : *Padma*, *Vira*, *Bhadra*, *Svastika*, *Daṇḍa*, *Sopāśraya*, *Paryāṅka*, *Krauñcaniṣadana*, *Hastiniṣadana*, *Uṣṭraniṣadana*, *Samasaṁsthāna*. Of these, only the first four are mentioned in *HYP* which, however, mentions other *Āsanās*.

In every *Āsana*, one should keep the spine straight. The *Gītā* (VI. 13) says—*samaṁ kāyaśirogrivam* (with the body, neck and head in a line). The following authority also speaks to the same effect :

trīru-nnatam sthāpya samaṁ śarīram .

(chest, neck and head—these three are to be held high).

Sūtra 47

1. That is, by complete relaxation like one dead.
2. It is thought like this—my body, becoming like a void, is merged in the infinite sky.

Sūtra 48

1. Such as cold and heat, pleasure and pain, etc. Due to the firmness of *Āsana*, the body becomes like a void with no sensation ; so the *yogin* becomes insensate towards these opposites. In fact, pain is a form of restlessness, which is overpowered by steadiness.

Sūtra 49

1. See I. 34.

In his exposition, Hariharānanda Āraṇya makes it clear that this *Prāṇāyāma* is not exactly *Recaka*, *Pūraka* and *Kumbhaka* as laid down in *Haṭhayoga*, etc. He says that the interpreters have wrongly tried to identify this *Prāṇāyāma* with *Recaka*, etc. which came into vogue much later.

The purport of this *Sūtra* is that the interruption or break in inhalation and exhalation is *Prāṇāyāma* the modality of which is set forth in the next *Sūtra*.

Āraṇya notes that *Prāṇāyāma* is possible only when *Āsana* has already been practised profoundly. It is stated that, even when perfection in *Āsana* is not achieved, *Prāṇāyāma* can be practised if the body becomes steady in *Āsana*, and the mind has the feeling of void. *Prāṇāyāma*, with an unsteady mind, is not conducive to *Yoga*. In every *Prāṇāyāma*, as there is break in in-breathing and out-breathing, so there should be motionlessness of the body and concentration of the mind ; otherwise, *Prāṇāyāma* does not conduce to *Samādhi*.

Sūtra 50

1. It consists in exhalation, which is commonly known as *Recaka*, and inhalation, generally known as *Pūraka*.
2. It is retention of breath, generally called *Kumbhaka*.
3. Limited to heart, i.e. that *Prāṇāyāma* which pervades particular places in the body.
4. Exhalation, inhalation or retention for a fixed time.

5. *Prāṇāyāma* to be practised for a certain number of times.
6. *Prāṇāyāma* is long when exhalation or retention is practised for a long time. It is subtle when inhalation and exhalation are slender, and retention is easy. Exhalation is *sūkṣma* when it does not shake even cotton placed on the nose-tip (It should be noted that the terms *Pūraka*, *Recaḥa* and *Kumbhaka*, generally associated with *Yoga*, do not occur in the *YS*. This tends to prove that these terms are of later origin).

Sūtra 51

1. Due to long practice, when external and internal operations become very slender, a steadiness of breath goes beyond them ; this is the fourth very subtle steadiness of breath.

Sūtra 52

1. Discriminative knowledge enables one to see things in their proper perspective. But, action, the cause of rebirth, covers it. *Prāṇāyāma* removes the cover. With this may be compared the following line of the *Upaniṣad* : *hiraṇmayena pātreṇa satyasyā-pihitaṃ mukham* / The face of truth is covered by a golden vessel ; i.e. the pleasures of the world make one blind to the real nature of things.

Sūtra 53

1. For definition, see III. 1. The steadiness of the mind, which is the result of *dhāraṇā*, is also stated (I. 34) to be effected by expiration and retention of breath.

Sūtra 54

1. The objects of eyes, ears, tongue, nose and skin are *rūpa*, *śabda*, *rasa*, *gandha* and *spṛśa* respectively.
2. They are fixed on the mind and assimilated to it. So, when modifications of mind are suppressed, the senses also become controlled.

Sūtra 55

1. Opinions differ about the meaning of subjugation.
 - (i) Non-attachment to sound, etc.

- (ii) Enjoyment of the objects of sense in a manner not opposed to scriptures.
- (iii) Application of the senses to their objects according to one's will not being controlled by them.
- (iv) In the absence of attachment and hatred, the experiencing of the objects, devoid of pleasure and pain.
- (v) According to Jaigīṣavya, the mind being concentrated, the aversion towards the senses, i.e. absence of contact with the objects.

The last view appears to have been accepted in *Vyāsa-bhāṣya*.

III. VIBHŪTI-PĀDA

Sūtra 1

1. E.g. parts of the body like the navel, heart-lotus, nose-tip or such external things as sound etc. or image etc.

Some say that, in remote antiquity, the heart-lotus was the main object of *Dhāraṇā*, and that the lustre of *Suṣumṇā*, that has risen high, was also an object. They say that, in course of time, *Dhāraṇā* on *Cakras* (plexuses within the body), which were commonly known as six, came into vogue. It is pointed out that, in the *Śivayogamārga*, the following twelve objects of *Dhāraṇā* are stated. *Mūlādhāra*, *Svādhiṣṭhāna*, *Nābhīcakra*, *Hṛtcakra*, *Kanṭhacakra*, *Rājadanta* (root of uvula), *Bhūcakra*, *Nīrvāṇa-cakra* (in *Brahmarandhra*), eight-petalled lotus over *Brahmarandhra*, *Samastikārya* (*ahaṃkāra*), *Kāraṇa* (*mahat-tattva* or *Akṣara*), *Niṣkala* (*Grahītr-puruṣa*).

Of the above, the first five are called *Grāhya*, those from the sixth to the eleventh are *Grahaṇa* and the last one *Grahītā*.

Dhāraṇā is mainly twofold, according as it consists in *Tattva-jñāna* or *Vaiśayika* matter. The *Jñānayogin* resorts to *Tattvajñānamaya Dhāraṇā*, and attempts to fix his mind on *Ātman* after controlling the senses. Of the different kinds of *Vaiśayika Dhāraṇās*, those relating to sound and lustre are main.

The practice of *Dhāraṇā* leads to the concentration of mind which is the means to *Asamprajñāta Samādhi*.

The Buddhists have *Daśakasina dhāraṇā*, *Mūrti-dhāraṇā*, etc.

Sūtra 2

1. That is, in the *deśa* mentioned in the preceding *Sūtra*.
2. The author means to say that the *yogin* shall meditate only on the object of his contemplation, and not on any other thing.

Sūtra 3

1. *Dhyāna*.

2. The meditator loses the consciousness that he is meditating.
3. Perfect absorption of thought into the single object of meditation.

It should be noted that this *Sūtra* relates to *Sabija Samādhi*, in which there is consciousness only of the object of meditation, but not to *Nirbija Samādhi* which is *arthaśūnya*, i.e. devoid of consciousness even of the object of meditation.

The following are the traditional characteristics of *Samādhi*; and of one who is not fit for it.

*Śānto dānta uparatas titikṣuḥ samāhito bhūtvā
ātmanyē-vātmānaṃ paśyet /*

One, being calm, restrained, detached, having fortitude, should, with a concentrated mind, visualise *Ātman* (i.e. *Paramātmān*) in the very self.

*nāvirato duṣcaritān-nāśānto nāsamāhitaḥ /
nāśāntamānaso vāpi prajñānenaināmā-pnuyāt //*

One, who has not abstained from evil conduct, is restless, not of concentrated mind or of restless mind, does not deserve to realise Him (*Paramātmān*).

Sūtra 4

1. C.f. *tena (saṃyamena) pariṇāma-trayaṃ sākṣāt-kriyamāṇam—Vyāsabhāṣya* on *YS. III. 16*. *Sākṣāt-kriyamāṇa* means to perceive by repeated *Dhāraṇā*, *Dhyāna* and *Samādhi*.

According to the *Bhāṣya*, *Samyama* is *Tāntrikī paribhāṣā*.

Sūtra 5

1. Here it relates to metaphysical knowledge which is a stepping stone to *Kaivalya*, and not to ordinary knowledge or knowledge of the phenomenal world, which is an obstacle to the acquisition of *Kaivalya*.
2. *Samyama* mentioned in the preceding *Sūtra*.

As *Samyama* becomes firm, *Samādhi prajñā* becomes clear.

By *Samādhi* one can acquire superhuman knowledge and strength. If the power of knowledge is applied to a single

matter, there being no knowledge of any other thing, then knowledge about the former becomes perfect. Generally, the force of knowledge wanders in various matters in every moment ; so, perfect knowledge cannot arise in any matter.

Prajñāloka means the light of *Samprajñāta prajñā* which is a stepping stone to *Kaivalya*. The knowledge of subtle or distant things, which is an obstacle in the way to *Kaivalya*, is not meant by *Prajñā*.

Sūtra 6

1. That is, of *Samyama*.
2. Those which are higher than that already reached. *Samprajñāta yoga* has the following successive stages : *Grāhya-samāpatti*, *Grahaṇa-samāpatti*, *Grahītr-samāpatti-Viveka-khyāti*. In this connection, see also I. 17, II. 27.

One, who has not mastered the lower stages, cannot cross the next stages, and cannot directly conquer the ultimate stages.

One who has mastered the higher stage, should not do *Samyama* on lower stages. e.g. the knowledge of other's mind, etc.

Sūtra 7

1. To *Samprajñāta yoga*. The first five *yogāṅgas* are only the preliminaries of *yoga* ; they serve the purpose of removing the obstacles to *yoga* which properly begins with *Dhāraṇā*. It is, perhaps, for this reason that a separate chapter has been written on the last three *yogāṅgas*.

Sūtra 8

1. See Glossary. It is *Asamprajñāta Yoga* which is possible even without these three. What is essential (*antaraṅga*) for it, is only *Para Vairāgya* or *Vairāgya* par excellence.

Sūtra 9

1. It is the nature of mind, consisting of the three *guṇas*, to transform itself constantly. *Samyama* being external to *Asamprajñāta-samādhi*, what is it to which the mind transforms itself in such a state ? The mind is in a state of transformation, called *Nirodha*,

meaning the suppression of all transformations or thoughts or distractions. The distraction, as meant here, is not the ordinary distraction, but in the form of *Samprajñāta Samādhi*, the result of *Samyama* compared with *Asamprajñāta*, *Samprajñāta* is a distraction ; because there is yet something to which the mind has to be transformed. The moment the mind starts passing from one state to another, two distinct processes start :

- (1) overpowering of the distracting impressions ;
- (2) the rise of suppressing impressions. When the latter becomes stronger, the moment of suppression is achieved, and the mind is in a suppressed state. This *Samādhi* is *Nirodha-pariṇāma*, also called *Dharmapariṇāma* (III. 13).

Sūtra 10

1. The idea is that the mind, at the time of the suppression of its modifications, is tranquil.

Sūtra 11

1. *Sarvārthatā* -- the constant tendency of grasping all the objects of sense and of being engrossed with matters, past and future.

Sūtra 12

1. That which is suppressed. See III. 14.
2. That which has arisen. See III. 14.
3. In the moment of perfect *Asamprajñāta Samādhi*, the mind is aware of nothing except the distracting and suppressing impressions, both blended into one supreme consciousness.

Sūtra 13

1. Viz. earth, water, fire, air, ether.
2. The five sensory organs.

Sūtra 14

1. Properties cannot exist without relation to some substratum. The substratum cannot be cognised except through properties. The properties which, manifesting themselves, disappear, are called *santa*. Those that are seen at every moment are called manifest. Others, not yet manifest, are indescribable.

Sūtra 15

1. Of succession of properties, and not in the substratum.

Sūtra 16

1. As defined in III. 4.
2. As mentioned in III. 13.

Sūtra 17

1. The listener's comprehension of the speaker's mental attitude on hearing the word uttered by the latter.
2. That is, to mistake one for the other.
3. See III. 4.

Sūtra 18

1. The impressions accumulate from birth to birth. C.f. *satī ca yoṣit prakṛtiśca niścalā pumāṃsamabhyeti*. If the impressions of the previous life can be correctly remembered, then the person concerned can know what he was, where he lived, etc. Even to-day we hear of *jātiśmaras* i.e. those who remember the happenings of the previous life.

Sūtra 19

1. See III. 4.
2. (a) Own mind, according to Vijñānabhikṣu.
(b) Other's mind, according to others.

As to how there can be direct perception of other's mind, Bhojarāja's answer is *mukha-rāgādīnā* by complexion of the face, etc.

Some would take *pratyaya*, in this context, to mean one's own mind as well as that of the other person. According to them, one's own mind has to be made like a void so that another person's mind can be reflected on it. It is interesting to note that we find that some people can read others' thoughts. But, this capacity of theirs is not derived by *yoga*, but it is congenital.

Sūtra 20

1. The idea is that the *yogin* can know the state of another person's mind, but not the thought that occupies it.

Sūtra 21

1. See III. 4.
2. That is, it cannot be seen by others.
3. In this condition, the body goes beyond eyesight.

Sūtra 22

1. The author means to say that, in the same way, by *Samyama* on sound, touch, etc., their perception also can be prevented. This *Sūtra* does not occur in some editions. The commentator, Sadāśivendra Sarasvatī, accepts it. It appears that Bhojadeva's commentary also recognises it.

Sūtra 23

1. As a wet cloth, if spread out, dries up within a short while. Or, as fire, falling on dry grass, there being wind all around, burns up the grass within a short time.
2. As when a wet cloth is rolled up, it dries in a long time. Or, when fire is set to parts of a heap of grass, one after another, it burns up the entire grass in a long time.
3. See III. 4.
4. This indicates three kinds of portents :
 - (i) *Ādhyātmika*—not being able to hear the sound of one's own body after closing the ears.
 - (ii) *Ādhibhautika*—sight of *Yama* or sudden sight of departed ancestors.
 - (iii) *Ādhidaivika*—sudden sight of heaven or of the *Siddhas*, Or, seeing the opposite of everything.

Note : The following line states some indications portending imminent death.

*dīpa-nirvāṇa-gandhaṃ ca suhrd-vākyama-rundhatīm /
na jighranti na śṛṇvanti na paśyanti gatāyusaḥ //*

Those, whose longevity is gone (i.e. whose death is imminent), do not perceive the smell arising from a lamp put out, do not listen to the words of a friend, and do not see the constellation, *Arundhatī*.

Sūtra 24

1. That is, *Karuṇā* and *Muditā*. For these three, see I. 33.
2. From friendliness to the happy creatures one acquires *Maitribala* by which the *yogin's* jealousy and hatred are completely destroyed. By his will-force, even jealous persons regard him as a friend. From compassion towards the unhappy creatures, one acquires *Karuṇā-bala* whereby they look upon him as a great source of consolation, and the unsympathetic attitude of the *yogin* is rooted out. From *muditā* (see I. 33) towards the pious, one acquires *Muditābala* by which *astīyā* (fault-finding spirit) etc. in the *yogin's* mind are destroyed, and he endears himself to all. *Samādhi* out of *bhāvanā* (thought) is *Samyama*. *Upekṣā* (indifference) is not a *bhāvanā*. So, due to lack of *Samyama*, *Upekṣā* cannot be a *bala*.

Sūtra 25

1. For example, *Samyama* on elephant's strength leads to strength like that of an elephant ; that on the strength of wind leads to wind-like strength.

It may be noted that the application of will-force on muscles leads to strength.

Sūtra 26

1. Inner light, not ordinary light. See *Jyotiṣmatī Pravṛtti* in I. 36.
2. E.g. microscopic atom.
3. E.g. by a mountain standing between the person concerned and the object.

Note : With this power may be compared Clairvoyance.

Sūtra 27

1. This, according to *Vyāsa-bhāṣya*, includes the regions called *Bhūrloka*, *Antarikṣa-loka*, five *Svarlokas* (viz. *Tṛtīya-mahendra-loka*, *Caturtha Prājāpatya Maharloka*, threefold *Brahmaloka* (*Jana*, *Tapas* and *Satya*)). These regions also include various hells.

Sūtra 28

1. Which are obscured by sunshine.

Sūtra 30

1. The navel *cakra* (plexus) occupies a pivotal position. It is called *Maṇipūra*; *Samyama* on it leads to the knowledge of the arrangement of the nerves of the body.

Sūtra 31

1. Trachea. Area about the pharynx where the breath from the mouth and nostrils meet. It is said that contact of *Prāṇa*, with this region, causes hunger and thirst. *Samyama* on this part is supposed to counteract the effect of this contact. The *Vibuddhi Cakra* is supposed to be located near about this region. Concentration on it is believed to avert hunger and thirst.

Sūtra 32

1. According to *Vyāsa-bhāṣya*, it is a tortoise-like nerve in the breast, below *Kaṇṭhakūpa* mentioned in the previous *Sūtra*. The *Bhāṣya* adds that one becomes steady like a serpent or an alligator. Some take *Kūrmanāḍī* to mean the Bronchial tube. The body being steady, the mind also follows suit. Here mental steadiness is indicated.

Sūtra 33

1. It is supposed to be a light in the cavity (*Brahmarandhra* ?) of the cranium.
2. Supposed to be semi-divine beings moving about in the atmosphere in between heaven and earth.

Sūtra 34

1. It denotes, according to *Vyāsa-bhāṣya*, the kind of knowledge called *Tāraka* (that which saves, i.e. helps in attaining liberation) which is the earlier form of discriminative knowledge (Vide III. 53-55) as the first glow of the rising sun. *Prātibha* corresponds to intuition.
2. Does it mean all that has been mentioned earlier as attainable by *Samyama* on different things ?

Sūtra 35

1. According to *Vyāsa-bhāṣya*, *Brahmapura* (i.e. heart) contains a lotus-like receptacle containing special cognition (*viññāna*). Some take it to be *Anāhata Cakra* supposed to be in the heart.

2. According to some, it means not only one's own mind, but also that of others.

Samvit means internal knowledge accompanied by joy.

Sūtra 36

1. *Puruṣa* is distinct from *Sattva* or *Buddhi* which is of the form of *Viveka-jñāna*, because *Buddhi* is subject to modification or transformation, but *Puruṣa* is not.

Sūtra 37

1. See III. 34.
2. Without the application of *Samyama* (III. 4).

Sūtra 38

1. *Prātibha*, etc. mentioned in the previous *Sūtra*.
2. Because they distract the mind by the various feelings they generate. *Samādhi* requires one-pointed concentration. Its nature has been discussed in *Samādhipāda*.
3. The powers mentioned hitherto, and to be mentioned hereafter.

Sūtra 39

1. Action is this cause. The body is constituted by the *saṃskāras* produced by action. While action is being done, the mind continues to be united with the body. By *Samādhi* the conviction that 'I am not the body' becomes firm, and the bodily functions are suspended. Then the mind becomes free from the body.
2. As a result of *Samādhi*, which gives rise to subtle insight, the *yogin* can perceive the movement of mind through the *Nāḍī*. By this the mind can be entered into another person's body. The senses follow the mind as the bees follow their leader, wherever the leader flies, wherever the leader sits. Thus, the senses also enter another's body along with the mind.

Sūtra 40

1. One of the winds within the body, supposed to rise from the tip of the nose up to the head.
2. *Udāna*, when mastered, is believed to carry the body above water, etc.

3. Mind being fixed on *Udāna* by *Samyama* (III. 4), inside *Suṣumṇā*, the yogin can, after death, at will ascend the way of *Arcis* (light), etc.

Sūtra 41

1. One of the winds within the body, so called as it effects balance (*samanayana*) of the essence of food. It is supposed to pervade the region from the heart to the navel.
2. When *Samyama* (III. 4) is practised on *Samāna*, it keeps aflame the internal fire which can be seen about the entire body which, therefore, looks effulgent. According to some, this wind balances the nourishment of all parts of the body, and thereby causes an aura to be manifest on the body. It is believed that this lustre is most prominent around the head, in between the eyebrows and at the navel ; it is the basis of the magnetic aura of the living being. The research of Baron V. Reichenbach has confirmed the existence of this aura. Now-a-days, this aura has even been photographed, and it is utilised for determining health. Vide *Whitaker's Almanac*, p. 740.

Sūtra 42

1. *Ākāśa* is said to be *Śabdaguṇa* ; sound is the special property of *Ākāśa* which is all-pervading. It is interesting to note that *Kālidāsa* was aware of this quality of the *Ākāśa*. He writes *athātmanah śabda-guṇam guṇajñāḥ padam vimānena vigāha-mānaḥ* (*Raghuvamśa*, XIII. 1) and *śruti-viśaya-guṇā yā sthitā vyāpya viśvam* (*Abhijñānaśakuntala*, opening verse).
2. Supernatural audition by which all kinds of sound, at any distance, become audible.

Sūtra 43

1. The *Vyāsa-bhāṣya* notes that light things, up to atoms, should be here.

Sūtra 44

1. The *Vyāsa-bhāṣya* states that, due to lightness of body, one can wade through (deep) water, then move on spider's web, then in the rays. Finally, he gains the power of free movement in the

sky. It is interesting to note that, in the literature of the modern spiritists, it is related that, at time of seance, the medium soared high. It is reported that the celebrated medium, D.D. Home, used to rise in the sky. *Hāṭhayogins* say that sometimes, as a result of constantly considering the body like wind, the body becomes light.

It is learned that 40 Christian saints acquired sainthood by the power of rising in the sky. (Did they practise *yoga* ?) ; they are designated as Aethreobat.

This power is called *Udregāpriti* by the Buddhists.

2. The transformation of the mind outside the body is *Videha* (incorporeal) *dhāraṇā*. If that *dhāraṇā* is conditioned merely by the external transformation of the mind located within the body, then it may be termed *Kalpita*. The *dhāraṇā*, which is a transformation of the external mind, regardless of the body, is *Akalpita*. *Akalpita* has to be accomplished through *Kalpita*. The *Vyāsa-bhāṣya* states that, by *Akalpitā vṛtti*, the *yogins* can enter into another person's body.

Sūtra 45

1. The special qualities of the gross elements, viz. earth etc. and particular forms, e.g. *Ghaṭa*, *Paṭa*, etc.
2. E.g. natural hardness of earth, heat of fire etc.
3. The subtle elements (*tanmātras*) of the five gross elements.
4. It consists in manifestation (*prakāśa*), action (*kriyā*) and stability (*sthiti*). These three follow the three qualities of *Sattva*, *Rajas* and *Tamas*, and are, therefore, designated as *Anwaya*.
5. In the form of enjoyment, liberation.

Sūtra 46

1. See *Siddhi* in Glossary.
2. As defined in the next *Sūtra*.
3. For example, the earth cannot obstruct physical activity by its hardness. A *yogin's* body can enter even into a stone. Fire cannot burn a *yogin's* body. Water cannot drench it. Air can

not carry it away. The sky, though not veiling anything, covers a *yogin's* body, i.e. it becomes invisible even to *Siddhas* (see Glossary), supposed to be wandering in the sky.

Sūtra 48

1. On the part of the sensory organs. For example, the power of the ear to hear.
- 2, 3, 4. For meaning of these terms, see III. 45.

Sūtra 49

1. The conquest of *Pradhāna* means mastery over *Prakṛti* (matter) and its modifications (*Vikṛti*). The three *Siddhis* are, as stated in the *Vyāsa-bhāṣya*, called *Madhupratika*; these are acquired by the mastery over the five sense-organs,

Sūtra 50

1. Intellect clarified by freedom from the impurities caused by the qualities, *Rajas* and *Tamas*. This condition is called *Vaśikāra* (see I. 40). *Sarva-jñātṛtva* is discriminative knowledge in the form of *Śānta*, *Udita* and *Avyapadesya dharma* (see III. 14). It is called *Viśokā Siddhi*. For *Viśokā Pravr̥tti*, see I. 36. By this *Siddhi*, the *yogin* becomes omniscient, and being free from the bondage of *Kleśas*, acquires self-mastery. The author, having spoken of *Jñāna-siddhi* and *Kriyā-siddhi*, here speaks of the means by which both kinds of *Siddhi* are fully established.

Sūtra 51

1. See Glossary.
2. See Glossary.
3. As seeds of paddy, when scorched, do not sprout up, so also the germs of *kleśas* being burnt, cannot lead to bondage.

Sūtra 52

1. The *Vyāsa-bhāṣya* writes to the following effect. *Yogins* are of four classes, viz. *Prathamakalpika*, *Madhubhūmika*, *Prajñajyoti* and *Atikrāntabhāvanīya*. The fourth class represents the *yogins* of the highest stage. They have seven stages (*sapta-bhūmi*) of *prajñā*. When a *yogin* of this stage reaches the *Madhumati bhūmi*, the gods, holding out temptations, invite him to their

region in this manner, Sit here, have sexual pleasure here, this enjoyment is attractive, this girl is beautiful, this elixir does away with senile decay and death, this vehicle moves in the air, those are wish-yielding trees, the holy Mandākinī river and the *Siddhas*. Here are favourable nymphs, divine eyes and ears, adamantine body. You have earned these by your own merit. So, accept them. These are beyond decay, immortal and dear to gods.

Being thus invited, the *yogin* will ponder the harm of attachment in this way. Scorched by the sufferings of rebirths in the darkness of births and deaths, I have, by great effort, got the lamp of *yoga* which removed the darkness of *kleśas*. This wind of objects of sense, arising from hankering, is opposed to that. Even after getting light, why should I, being deceived by the mirage of sense-objects, again make myself fuel to the burning fire of *saṃsāra*? O dream-like objects, worthy of being coveted by miserable people, you stay where you are. Thus, having made up your mind, take to *Samādhi*.

The *yogin* should also avoid self-applause, being elated at the invitation by gods.

A *yogin* should always be careful that he does not commit errors which, if indulged in, increase *Kleśas* thus hindering *yoga*. By avoiding attachment and pride in the above manner, the *yogin* will proceed towards his goal.

2. *Sthāni* means one who occupies high or exalted place, i.e. God.

Sūtra 53

1. A moment is the minutest measure of time. It is not divisible.
2. Perfect contemplation on moments and their succession enables a *yogin* to discern every thing; because nothing is unrelated to time.

Sūtra 54

1. *Vyāsa-bhāṣya* gives an example. Of two myrobalans, one is placed first and the other afterwards. But, if, without the knowledge of a person, they are interchanged, that person cannot

distinguish between the earlier and the later ones. But, discriminative knowledge enables the person to make the distinction. Such knowledge indicates that the earlier one has remained for a longer time. In the absence of any criterion of differentiation, based on class, characteristic and place, the criterion based on time is the surest means.

Sūtra 55

1. According to *Vyāsa-bhāṣya*, it arises from intuition and not from instruction.
2. From *Pradhāna* to the *Bhūtas*.
3. Past, present and future.
4. It simultaneously comprehends all objects coming up in the mind.

Sūtra 56

1. *Buddhi-sattva*.
2. Purity is attributed to *Puruṣa* who is ever pure. As the sun, free from cloud, can be called *śuddha*, so also *Puruṣa*, unattached to experience, is *śuddha*. Similarly, in case of *Puruṣa*, it relates to himself. When *Buddhi* becomes like *Puruṣa*, it ceases. It becomes equal to *Puruṣa* when it loses all consciousness of action on its own part. From the ordinary viewpoint, *Puruṣa*, appearing like *Buddhi*, then appears in his own form. That is *Kaivalya*. In this stage, only *Puruṣa* remains, and *Buddhi* dissolves ; *Puruṣa* undergoes no change of condition.

IV KAIVALYA-PĀDA

Sūtra 1

1. See Glossary.
2. *Siddhis*, at the time of rebirth, arise from birth ; e.g. clairvoyance, capacity for reading others' thoughts.
3. For example, the capacity for living eternally is believed to be the result of using certain elixirs. It is said that, by besmearing hemlock, etc. one can acquire the power of going out of the body. Some say that European witches practised it.
4. Mesmerism or hypnotism can be practised by increasing will-force by the *japa* (repetition) of some *mantras*.
5. See Glossary.

Sūtra 2

1. In the powers of the senses in a being, all kinds of the *prakṛti* of transformations are inherent. When one kind is transformed into another, the particular *prakṛti* among the inherent *prakṛtis*, which gets scope, infiltrates, and causes the transformation of the sense concerned after itself.

Sūtra 3

1. *Dharma*, etc.
2. The idea is this. The field-owner removes the obstacle in the way of water passing from one place to another in irrigation. He is not instrumental in making the water flow. Similarly, the incidental cause does not activate *Prakṛti*, but only removes the obstacle to its entrance.

Sūtra 4

1. This provides the answer to the question—when the *yogin* creates many bodies, have they many minds ?

Sūtra 5

1. The *yogins* can simultaneously bring into being many *nirmāṇa-cittas*. The basic single mind, having excellence, may be instrumental in respect of many minds.

Sūtra 6

1. The five kinds of *citta* mentioned in IV. 1.

2. It has no propensities like *Rāga* (attachment) nor any connexion with merit or sin as the *Yogin's Kleśas* have been destroyed.

Sūtra 7

1. Because, by *yoga* his impressions (*samskāra*), which are the cause of good and bad actions, have been obliterated.
2. Viz. good, bad and indifferent, in accordance with the impressions residing within such people.

Sūtra 8

1. The impressions are in consonance with the fruition of the particular kind of action concerned.

Sūtra 9

1. As there is perception, so there is impression. As there is impression, so there is memory.
2. For example, a person does an action leading to his birth as a cat in a future life. In such a case, despite distance of time or place, etc., he must be born as a cat. Thus, there seems to be immediacy of the latter.

Sūtra 10

1. The *Vāsanās*.
2. Desire. The idea is this. In all beings, there is the desire—may I continue to be, may there be no absence of me. Such a desire is not natural in a being that is born, because one, who never experienced the fear of death, cannot possibly have that fear. Thus, it is obvious that such an impression existed in his previous existence. Thus, *vāsanā* or impression is without beginning. It is concomitant with desire or *Citta*. So, *āśis* or desire is eternal.

Sūtra 11

1. For example, *dharma* is the cause of happiness.
2. By resorting to which *dharma*, etc. exist. How can the fruit in the form of effect, can accumulate *vāsanās* which are causes? The reply is that effect exists in a subtle form in *vāsanā*; this effect can be a factor in the accumulation of *vāsanās*.
3. Mind is the substratum of *Vāsanā*.

4. The favourable thing, that manifests *vāsanās*, is the latter's support.

Sūtra 12

1. The question is how can *vāsanās*, existing somehow, be destroyed ; matter is indestructible. Patañjali regards everything as having in itself, by way of potentiality (*śakti*), the seed of all forms of *vāsanās* past, present and future. So, according to III. 16, *Samyama* on the three *Pariṇāmas* generates knowledge of the past, present and future.

Sūtra 13

1. *Vyāsa-bhāṣya*—*tryadhvāno dharmāḥ*, properties in the three condition (past, present and future).
2. They are mere transformations of *Guṇas*.
- 3, 4 The properties, in the present condition, are manifest. The things, known in their forms, are five gross elements, five sensory organs, five motor organs and mind. Their past and future conditions are subtle. So, the *sūkṣma* conditions are five subtle elements, and egotism (*asmitā*). This is the metaphysical view. From the non-metaphysical standpoint, the lumpness of a lump of earth is manifest, the jariness etc. The past and future properties are subtle. According to the factual view, everything is constituted of the three *Guṇas*, *Sattva*, *Rajas* and *Tamas*, it is of the nature of *Prakāśa*, *Kriyā* and *Śakti*. Viewing all properties in that way, one should make efforts for the cessation of the three kinds of misery. The condition, in which the three qualities are equal, is unmanifest. The condition of their inequality is manifest and subtle. The manifest can be perceived, but, being cause of sorrow, it is *heya* (worthy of being discarded) ; it is worthless as *Māyā*, and is fragile.

Sūtra 14

1. This *Sūtra* answers the possible question that may arise—the basis of all things being three *Guṇas*, how can a thing be comprehended as one ? Though the *Guṇas* are three, yet they are inseparable ; the one cannot be known without the other two. Though they are three in number, their transformation is in a

united condition. Hence the thing, into which they are transformed, appears as one entity. For example, the single *śabda*, comprising the three states of *Kriyā*, *Śakti* and *Prakāśa*, is not comprehended as three, but as one.

Sūtra 15

1. This provides a counter-argument against the view that objects are merely imaginary, and have no external existence.
2. That is, of knowledge and object.
3. When one external object evokes different feelings in different minds, that object is different from those minds. They proceed along different courses. When one thing always evokes a single feeling (as the sun and light), *citta* and *viśaya* are different. Had there been unity of *vastu* and *citta*, there would have been no possibility of one kind of knowledge in different *cittas*. Thus, the difference between *viśaya* and *citta* being established, *vijñānavāda* does not stand.

Sūtra 16

1. This is refutation of the view that objects arise with knowledge, and are merely mental states. This *Sūtra* seeks to establish that a *vastu* is common to all *Puruṣas*, and *citta* is different in every individual *Puruṣa*. This is because an external object is within the knowledge of all knowers. It is not a thing imagined by one mind nor by many minds. But objects are self-established and independently experienced transformation. If a mind is taken as mere imagination of one mind, then that imagination ceases; the object will also cease to exist. But, that does not happen.

Sūtra 17

1. The idea is this. The objects are like magnet attracting the steel-like mind, and colour it, i.e. it is tinged by their reflection. In other words, the mind takes the form of the object it sees, and mental image follows. The mind knows the object to which it is attracted. Other objects are unknown to it. Objects being known or unknown, the mind is subject to transformation. Mind is all pervading. Objects exist apart from the mind. One is apt to think that mind cognises all things at all times. But,

in reality, it is not so, the mind is cognisant of only the particular objects that tinges it.

Sūtra 18

1. The *Puruṣa*, the Lord, is always the witness of the mind, and is not subject to change. The different functions of the mind are always known. Had *Puruṣa*, the Lord of mind, been subject to change like the mind, the manifest functions of the mind would have been known and unknown like objects such as *Śabda*. Any function is perceived like this—I am knowing.

Sūtra 19

1. Mind, like the senses or the objects of sense, is not self-manifest; it is perceptible. It is not like fire which manifests itself as also various things. If it is said that the mind is *svābhāsa*, then it would seem that it does not require perception by others. But, due to the perception of the function of one's own mind, one can find that he is angry or terrified. Mind being *drśya*, is not self-manifest like the *draṣṭā* who has no other *draṣṭā*.

Sūtra 20

1. The mental function, which cognises an objects, fails to cognise mind, the cogniser. These two kinds of knowledge do not arise at one moment. So, mind is not *svābhāsa*.

Sūtra 21

1. As an argument to deny the existence of *Puruṣa*, it may be held that every individual has many minds, which cognise one another. That cannot be so. If one mind is cognised by another, then the latter will be cognised by another which again will be cognised by another. Thus, there will be infinite regress. Moreover, there will be confusion of memory by positing the theory of infinite number of minds. While there will be recollection of a set of circumstances relating to one mind, there will crop up a chain of circumstances extending to infinity.

Sūtra 22

1. As a matter of fact, consciousness does not really move to *buddhi*, but through misapprehension, seems to move to that.

For example, 'I am conscious'—in it, even the inactive part of the ordinary seems to be conscious.

Sūtra 23

1. The mind is tinged by object as well as consciousness. It can comprehend both. One has a feeling – I am the cogniser. There is also the feeling—I am the body. In other words, on the one hand, there is the feeling that *Puruṣa* exists ; on the other, there is the feeling that sound etc. exist. Therefore, mind is stated to have everything for its subject.

Sūtra 24

1. See Glossary. The mind is the repository of latent impressions accumulated through numerous births. The mind represents many forces none of which it subserves. But, it subserves the One (i.e. *Puruṣa*) urged by whom the various forces act unitedly. The mind, constituted by the combination of the qualities of *Sattva*, *Rajas* and *Tamas*, is for the *Puruṣa* for whose enjoyment and liberation the mind acts. *Vyāsa-bhāṣya* gives an apposite illustration. A house is the result of a collection of various things. It is for the dwelling of others, not of the house itself.

Sūtra 25

1. For example, enquiries like this—who was I, how was I, where were these (the body etc.), how did these come into being, what this will happen, and how etc.
2. Being different from *Citta*.

Sūtra 26

1. At the time of the sight or realisation of the *Viśeṣa*, as mentioned in the previous *Sūtra*.
2. Mind moves through the way of knowledge arising from discrimination.
3. The summit in the form of *Kaivalya*.

The idea is that the *yogin* proceeds from the lowland of *vivēka-jñāna* to the higher plane of *Kaivalya*. *Prāgbhāra* generally means the top of a mountain. As in a ditch with

gradual slope, water flowing in the lower level may reach the highest space where it is dried up and disappears, so also the mental function after flowing through the lower course of *Viveka* attains *Kaivalya* at the top, and is absorbed.

Sūtra 27

1. The word *chidra*, meaning hole, should not be taken in the literal sense here. It means *antarāla*.

Sūtra 28

1. Accumulated through previous births.
2. Of the *Pratyayāntaras* mentioned in the previous *Sūtra*.

Sūtra 29

1. See Glossary.

Note : *Kleśas*, with their seeds scorched, do not sprout up. Similarly, latent impressions, with their seeds scorched by the fire of knowledge, become ineffective.

2. It is so called as it sprinkles supreme *dharma* in the form of the sight (realisation) of the Self. As cloud pours water, so that *Samādhi* showers the supreme *dharma* ; that is to say that then the goal is reached without effort, and that is the ultimate end of *Sādhana*. An alternative meaning of *dharmamegha* is this. *Dharma* is called *dharmamegha* because it does *mehana* to all things, i.e. by placing them on knowledge as it showers them. Even the acquisition of discriminative knowledge, *ipso facto*, is not the desired end. Coupled with it there should be the supreme non-attachment.

Sūtra 30

1. From *Dharmamegha*.
2. See Glossary.
3. It is not that all actions cease. But, no action, meritorious or sinful, or fruit thereof can affect the *yogin*.

Note : In such a state, the *yogin* becomes liberated while alive.

Jivanneva vidvān mukto bhavati.

Sūtra 31

1. Knowledge, veiled by the qualities of *Rajas* and *Tamas*, becomes limited. Shorn of the veil, it becomes infinite.

2. In the form of *Kleśa* and *Karma* (*phala*).
3. As a fire-fly in the sky is insignificant, so also when there is infinite knowledge, what remains to be seen pales into insignificance.

Note : After *Kleśa* and *Karma* cease as a result of *Dharmamegha*, the rebirth of the *yogin* concerned is as impossible as it is for a blind person to pierce a gem, the setting of gems in a thread by one who has no finger, wearing the string in the neck of a neckless person or the praise of it by a tongueless person. These illustrations occur in the *Taittirīya Āraṇyaka*.

Sūtra 32

1. *Dharmamegha*.
2. Viz. *bhoga* (experience) and *apavarga* (liberation). It is due to the influence of the qualities of *Sattva*, *Rajas* and *Tamas* ; a person has experience of the fruits of action, and there being non-attachment this experience comes to an end. The *Puruṣa* being known, the person gets liberation. Thus whatever can be gained by the mind is gained. Hence, the *guṇas* being transformed into the *buddhi* of the man, with his mission fulfilled, have their purpose served.

Sūtra 33

1. Order implies succession in time, and can be known only by an awareness of the minutest measure of time, called *kṣaṇa*.
2. Order can be known definitely when a particular transformation takes a definite shape, i.e. at the end.

Sūtra 34

1. Absolute disappearance without the possibility of reappearing.
2. Viz. *Sattva*, *Rajas* and *Tamas*, of the nature of cause and effect, which have exhausted their function in respect of *bhoga* (experience) and *apavarga* (liberation).
3. It takes place when consciousness remains in perpetual isolation due to the lack of the *Puruṣa*'s connexion with *buddhi* in future.

HAṬHAYOGA-PRADĪPIKĀ—introductory remarks

In verse i. 2, the author refers to himself as Svātmārāma Yogin. In the final colophon of the work, he describes himself as *Sahajā-nandasantāna-cintāmaṇi*.

The proper title of the work appears to be *Haṭhapradīpikā*. The author states (i.3) *haṭha-pradīpikāṃ dhatte svātmārāmaḥ*. The commentator Brahmānanda, in the introductory verse of his commentary, *Jyotsnā*, mentions the title of the text as *Haṭhapradīpikā*. For the significance of the term *haṭha*, see Glossary.

The work is in four chapters, called *Upadeśas*, containing respectively 67, 78, 130 and 114 verses. In the opening verse, the author states that he lays down *Haṭhayogavidyā* as a stepping stone to the sublime *Rājayoga*. Though writing on *Haṭhayoga*, he highly extols *Rājayoga*. In iii. 126, he says – there is no world⁷ without *Rājayoga*, no night⁸ without *Rājayoga*, and even varied *Mudrās*⁹ are of no use without *Rājayoga*. In lauding *Rājayoga*, the author says (iv.8) that nobody really knows the greatness of *Rājayoga*. He further avers (iv.77) that this *Yoga* means the integration of the mind, i.e. in a state when the subject-object duality is obliterated, such a *yogin* becomes the master of creation and destruction, thus being equal to *Īśvara*. That *Rājayoga* and *Haṭhayoga* are complementary to each other is stated in ii. 76 where the author says that one is not possible without the other. In iv. 103, it is laid down that *Haṭhayoga* and *Laya-yoga* are but means to the attainment of *Rājayoga*.

The author says (i. iv) that *Haṭhayoga* was first taught by Ādinātha (Śiva). He names Matsyendra, Gorakṣa, etc. as those who know *haṭhavidyā*, and by their grace, he knows it. In verses 5-8 of chapter one, he mentions the following persons who are stated to have been *Mahāsiddhas*¹⁰ who, due to the power of *haṭhayoga*, defied death, and are roaming about in the universe :

Matsyendra, Śabara, Ānandabhairava, Cauraṅgī, Mīna, Gorakṣa, Virūpākṣ, Bileśaya, Manthāna, Bhairava, Siddhi, Budha, Kanthaḍi, Koraṇṭaka, Surānanda,

Siddhapāda, Carpaṭi, Kānerī, Puṣyapāda, Nityanātha, Nirañjana, Kapālī, Bindunātha, Kākacaṇḍīśvara, Allāma, Prabhudeva, Ghoḍācolī, Tiṭṭinī, Bhānukī, Nāradeva, Khaṇḍakāpālīka.¹¹

Speaking about *haṭhayoga*, the author holds that it is a sheltering *maṭha*¹² to those who are scorched by endless *tāpa*¹³ (pain) and a supporting tortoise¹⁴ to those who are devoted to unbounded *yoga*.

The aspirant, practising *haṭhayoga*, should live in a *maṭha*, situated in a kingdom with a good and pious king, where alms are easily available and which is free from disturbances. In it, he should live at a lonely place free from rocks, water and fire, up to an area equal to a *dhanus*¹⁵ (i.e. four cubits). The *maṭha* should be of the following description :

one small door, without window, level, without holes, not too high, too low nor too long ; clean, well-smeared with cowdung and free from insects. Enclosed by a surrounding wall, it should be attractive with a *maṇḍapa* (hall in front), a raised seat and a well.

It is interesting to note that the following places are mentioned, in the *Mahābhārata* (Śānti, ch. 232 = 241 of cr. ed., verse 25), as suitable for *yoga* : mountain devoid of human habitation, cave, temple, vacant house.

The author stresses the importance of *guru* (guide, mentor or preceptor) for a neophyte. Six lapses on the part of the aspirant are stated to spoil *yoga*. These are : over-eating, over-exertion, talkativeness, *niyamagraha* (i.e. adoption of wrong habits, e.g. morning bath with cold water¹⁶, fasting by night, subsisting on fruits alone), association of people¹⁷, greediness. The following six qualities are stated to foster *yoga* :

Zeal or energy, courage, patience, true knowledge, *niścaya*¹⁸ and abjuration of peoples' association.

According to the author, the first accessory of *haṭhayoga* is *āsana* which leads to *sthairya* (firmness of body and steadiness of mind), freedom from disease and lightness of the body. He describes the following *āsanas*¹⁹ and their effects. *Svastika*, *Gomukha*, *Vira*,

Kūrma, Kukkuṭa, Uttānakūrma, Dhanus, Matsyendra, Paścimatāna, Mayūra, Śava.

Then the author holds (i. 33) that *āsanas*, taught by Śiva, are eighty-four in number. Of these, he describes with respective effects, only the following four which are stated to be essential (*sārabhūta*) : *Siddha, Padma, Siṃha* and *Bhadra* (also called *Gorakṣa*).

For a *yogin* the following is the sequence of practices. *Āsana* is followed by various kinds of *Kumbhaka* (q.v.), the position called *Mudrā* (q.v.), concentration on *Nāda* (q.v.).

Two qualities are necessary for success in *Yoga* : one is *Brahmacarya* (q.v.) and the other is eating good food in a moderate quantity. Moderate food, according to the author, consists in agreeable and sweet food taken, to please Śiva, in such a quantity that one-fourth of the stomach is left unfilled.

In certain special cases, however, plenty of food (*bahula*) is advised (iii. 80). The daily practice of *Viparītakaraṇī* (q.v.) whets appetite. So, if, in such a case, the *yogin* becomes *alpāhāra* (having insufficient food), the gastric fire, that is increased, quickly consumes the body (iii. 81). The following articles are prohibited as unsuitable for a *yogin* :

bitter, sour, pungent, salty, warm, green vegetables, sour gruel, oil (of sesamum or mustard ?), sesamum, mustard, wine, fish²⁰, meat of goats, etc., curd, buttermilk, horsegram, jujube fruit, oil-cake, *asa foetida*, garlic, etc.

Also detrimental to health are the following kinds of food :

food (cooked but cold) that is heated again, dry food (devoid of ghee, etc.), excessively salty or sour, *Śāka* (edible leaf, generally fried), food of bad taste (*kadaśana*) *Utkāṣa* (according to commentator, *yavakṣārādīkam*, i.e. saltpetre, etc.)

Earlier it has been said that a *yogin* should eat salutary food. Such articles of food are specified in i. 62. These are as follows :

Wheat, the kind of rice called *Śālī*, barley, grains which ripen within sixty days (*ṣaṣṭika*), pure grains (*Śyāmāka*,

Nivāra, etc, according to commentator), milk, ghee, sugar-candy, butter, sugar, honey, dry ginger, the vegetable *Paṭola*, fruits, the five kinds of pot-herbs (called *Jivanti*, *Vāstumūlyā*, *Akṣi*, *Meghanāda* and *Punarnavā*), *Mudga* (a kind of kidney bean), etc. Speaking generally, a *yogin* should eat foodstuff of the following kinds : nourishing, very sweet, mixed with oil or ghee, milk-product (*gavya*), nutritious for *dhātus* (elements of the body), pleasant and proper.

Prohibited for a *yogin* are the following practices :

warming oneself with fire (in winter), enjoyment of women, traversing roads (i.e. visiting holy places), morning bath, fasting, etc. as well as mortification of the body (i.e. rites and austerities which are painful to the body), association of bad people.

The first chapter is concluded by some observations about the success (*siddhi*)²¹ of *yogins*. It is held (i. 64) that indefatigable practice of all kinds of *yoga* leads one to *Siddhi*, be he a young man, old or very old, diseased or weak. It is firmly said that mere study of the scriptures or assuming a particular dress or talk about *yoga* is not the cause of *Siddhi* which requires action in the prescribed manner.

Finally, the author states that *Piṭhas* or *Āsanas*, varied *Kumbhakas*, excellent *Karaṇas* (*Mahāmudrā*, etc.)—all these are to be practised in *Hatheyoga* till the attainment of the result of *Rājayoga*.

The second chapter opens with the instruction that the *Yogin*, after perfectly practising *āsana*, should perform *prāṇāyāma*²² under the guidance of the *Guru*.

An important part of the contents is that which mentions the diseases caused by the wrong yogic practices, and the cures of certain diseases by the yogic methods.

This chapter concludes with a statement about the signs of perfection in *Hatheyoga*. These are :

Slimness of body, brightness of face, capacity for hearing *Nāda*, very clear eyes, freedom from disease,

control over the seminal fluid, stimulation of digestive fire, complete purification of the *Nāḍis*.

Chapter iii opens with an eulogy of *Kuṇḍalinī*. It is stated that *Kuṇḍalinī* supports all yogic practices. *Kuṇḍalinī*, when roused, pierces all the lotuses (i.e. *Cakras*) and the Knots (*granthis*) of *Suṣumnā*, also called *Śūṇyapadavī* (empty path), *Mahāpatha*, *Śmaśāna*, *Śāmbhavi* (belonging to Śambhu), *Madhyamārga*, *Brahma-randhra*²³ (iii. 4), is the royal road for *Kuṇḍalinī*. *Kuṇḍalinī* also designated as *Kuṭilāṅgī*, *Bhujāṅgī*, *Śakti*, *Īśvari*, *Kuṇḍalī* and *Arundhatī* (iii. 104), is supposed to be asleep at the mouth of *Suṣumnā*. Every effort should be made to awaken her by practising the following *Mudrās*²⁴ :

Mahāmudrā, *Mahābandha*, *Mahāvedha*, *Khecari*,
Uḍḍiyāna, *Mūlabandha*, *Jālandhara-bandha*, *Viparita-*
karaṇī, *Vajrolī*, *Śakticālana*.

The effects of the above *Mudrās* have also been stated. By *Mahāmudrā* one can overcome sufferings and even death (iii. 14). All things, including even virulent poison, can be digested by one who practises it. He can get rid of consumption, leprosy, constipation, abdominal diseases, indigestion, etc. It leads to great *siddhis*. *Mahābandha* also confers great *siddhis*, and can avert death. It helps mind reach *Kedāra* or the seat of Śiva in the mystic centre between the eyebrows. *Mahāvedha* also leads to immortality, confers great *Siddhis*, keeps off wrinkles, grey hair and shaking due to old age. The above three *Mudrās* ward off old age and death, and increases the gastric fire. The *Khecari mudrā* saves one from poison, disease and even death. It keeps off old age, and the person concerned does not suffer from torpor, (excessive) sleep, hunger, thirst ; his intellect is not clouded. Moreover, he is not tainted by *Karman*. By practising it one can ward off weapons, and acquire the great *Siddhis*. When one seals the cavity in the upper part of the palate with this *mūdrā*, he has no emission of seminal fluid even if embraced by a young and passionate woman. The *yogin* who, being steady, has his tongue upturned, drinks *Soma* juice, and overcomes death. one, who practises it, may daily eat *gomāṃsa* (see

Glossary), and drink *amaravāruṇī* (see Glossary . *Uddīyāna Bandha* also averts death, and makes an old man look young. Liberation naturally follows this *Mudrā*. *Mūlabandha* causes perfection in *yoga*. Its practice reduces the quantity of urine and excrement, and makes an old man young. *Jālandharabandha* averts old age, even death. It destroys all maladies of the throat. *Viparītakaraṇī* increases the gastric fire. It removes wrinkles and grey hair. By daily practising it for a *yāma* (=three hours), one can conquer death. By practising *Vajrolī* one can avert death, and 'have a pleasant smell on his body, and acquire great *siddhis*. *Sahajolī*, included in *Vajrolī*, brings about liberation. *Amarolī*, also included in *Vajrolī*, gives divine sight to the *yogin*. By *Śakticālana*, the *yogin* gets rid of diseases, and acquire the *Siddhis*. Even death can be conquered by it.

Finally, the author emphasises concentration of mind as the essential element in the practice of *Mudrās*.

Chapter iv is devoted to *Samādhi*, which, according to the author, averts death²⁵, leads to happiness, and confers the supreme bliss of absorption in Brahman. The following synonyms²⁶ of *Samādhi* are given in iv. 3, 4 :

Rājayoga, Unmanī, Manonmanī, Amaratva (immortality), Laya (absorption), Tattva (truth), Śūnyāśūnya (void, yet not void), Paśāmpada (supreme state), Amanaska (mindless, i.e. transcending the mind), Advaita (non-duality), Nirālamba (supportless), Nirañjana (devoid of impurity), *Jīvanmukti* (liberation while alive), Sahaja and Turya.

Samādhi has been explained as merging of the mind in the self like the dissolution of salt in water ; in such a state, *Jivātman* (individual soul) is united with *Paramātman* (Supreme soul).

The essential prerequisites of such a condition are the compassion of the genuine *Guru* and the renunciation of sexual pleasures. *Samādhi* is possible only when *Kuṇḍalinī Śakti* is awakened in a *yogin* who is free from the bondage of all *karmans*. When *Prāṇa* flows through *Suṣumnā*, and the mind is absorbed in the void (i.e.

Brahman unaffected by Time, Space and Matter), the *yogin* uproots all *karmans*.

Among the 72 000 *Nāḍīs* in the body, *Suṣumnā* belongs to Śambhu ; so, it is called *Śāmbhavi Śakti*. When the breath is controlled, it should be made to rouse *Kuṇḍalinī*, and enter *Suṣumnā* without restriction.

Prāṇa and *Manas* are so closely interrelated that they are mingled like milk and water. Their activities are concurrent. When the mind is stilled, *Prāṇa* is suspended, when the former is active, the latter is also active. Mind is fickle like mercury. These two, when *baddha* (bound, i.e. rendered steady, immobile), can work wonders. Mind becomes immobile when absorbed in *Brahmarandhra* by means of *Kumbhaka*. Mercury is solidified by the use of herbs. Mind being steady, *Prāṇa* becomes stable, and there is stability of semen. Semen being stable, the body acquires stability. When *Prāṇa* and mind are in a state of absorption, an indescribable bliss is experienced. *Laya* (absorption) is successful in a *Yogin* when breath is suspended, the comprehension of objects ceases completely, there is no movement of the body, there is no modification of the mind. *Laya* means the non-recollection of the objects of senses due to the non-recurrence of the previously acquired impressions and tendencies (*Vāsanās*). Knowledge of scriptures, etc. has been distinguished from the attainment of *Śāmbhavi Mudrā* by an apt illustration. The former is like common courtesans available to all, whereas the latter is guarded like a housewife (*kulavadhū*). *Śāmbhavi Mudrā* consists in concentration on the internal object (in any *Cakra* from *Mūlādhāra* upwards) while the external sight is devoid of wink. The author then describes the *Manonmanī* state, and holds that it is the real means whereby one can cross the ocean of existence ; people are confused by the snares of *Āgamas*, perplexing Vedic injunctions and dialectic (iv. 40).

The abode of Supreme Reality, which is light, the source of all, and itself all, can be reached by a person having the following characteristics :

half-closed eyes, steady mind, vision rivetted on nose-tip, Sun (*Piṅgalā*) and Moon (*Idā*) suspended, fluxless condition of body, senses and mind.

The author metaphorically prohibits the worship of *Līṅga* (i.e. *Ātman* or self) by day and by night. It should be worshipped when night and day are stopped (iv. 42). The day is when *Prāṇa* flows through the Sun or *Piṅgalā*. It is night when it flows through the Moon or *Idā*. Stopping day and night means stopping the course of *Prāṇa* through *Idā* and *Piṅgalā*, and making it flow through *Suṣumnā* alone.

Then the author describes and extols *Khecari Mudrā* (also described in chapter iii). Between the eyebrows is the seat of Śiva, in which the mind is quiescent. This state is known as *Turya* (fourth, state of consciousness, beyond *jāgrat* or waking, *svapna* or sleep and *susupti* or profound slumber). One, in such a state, defies death.

The *Yogin* is asked to practise *Khecari Mudrā* until he experiences *Yoga-nidrā*. In such a state, he conquers death (iv. 49). The *Yogin* is asked to place the self (*Ātman*) in the midst of *Ākāśa* (Brahman), and the *Ākāśa* in the midst of the self. After reducing everything to the nature of *Ākāśa*, he should think of nothing else (iv. 55). The state of a *yogin* in meditation is like this—void within, void without, void like a pot in space (*Ākāśa*). Full within, full without, full like a pot in the ocean. Void within and without, because consciousness is insensible of itself and of what is external, full because it has become Brahman itself, within and without. Echoing the *Yogavāśiṣṭha*, the author says that the entire universe is the fabrication of thought only. The mental activities are created by thought alone. One can have perfect repose by transcending the mind, which is composed of thought transformations, and seeking rest in the changeless (Brahman). When the mind is dissolved in contact with the Reality, like salt in water, the state of absoluteness (*Kaivalya*) remains (iv. 62).

The author then proceeds to deal with devotion to *Nāda* (*Anāhata* or unstruck sound) as taught by Gorakṣanātha, which, he

says, is suitable even for those who are devoid of learning and are unable to comprehend Truth directly. Devotion to *Nāda* is declared to be the most important way to *Laya*.

Assuming *Muktāsana* and *Śāmbhavi Mudrā*, the *Yogin* should listen, with concentrated mind, to the inner sound²⁷ through the right ear. Shut the ears, eyes, the nose and the mouth²⁸. Then a sound is clearly audible in the pure *Suṣumṇā* passage. Absorption arising from *Nāda* is stated (iv. 80) to result in immediate experience. *Samādhi*, through contemplation on *Nāda*, causes ample bliss which is unparalleled, and beggars description (iv. 81). The author devotes considerable space to the effectiveness of *Nāda* in controlling the mind and washing off sin. Then the author describes the following stages of Yogic practices :

Arambha, Ghaṭa, Paricaya and Niṣpatti.²⁹

When *Brahmagranthi* is pierced by *Prāṇāyāma*, there arises the bliss from the void (*śūnya* or *ākāśa* of the heart). Then various tinkling sounds (like those of ornaments) and the unstruck sound (*anāhata dhvani*) are heard in the middle of the body. In the beginning of the sound, the *Yogin* gets a lustrous and exquisitely fragrant body ; he is then radiant and free from diseases, and has a heart full of *Prāṇa* and bliss (iv. 70-71).

Explaining *Rājayoga*, the author states (iv. 77) that the integration of the mind in a mental state, in which the subject-object duality does not exist, is called *Rāja-yoga* which makes the *Yogin* the master of creation and destruction, elevating him to a position of equality with *Īśvara*. The bliss of absorption (*laya*) is obtained through *Rājayoga* (iv. 77, 78). He regards *Haṭha-yogins*, devoid of the knowledge of *Rājayoga*, as mere practitioners not obtaining the fruit of their efforts.

The author expresses his own view that contemplation on the space between the eyebrows results in the attainment of *Unmanī* state within a short time. It is suitable to even people of mediocre intellect for the attainment of *Rājayoga*. The author says (iv. 103) that all the methods of *Haṭhayoga* and *Layayoga* are but means to the attainment of *Rājayoga*. He aptly says that mind (*tattva*) is

seed, *Haṭhayoga* the soil, and absolute desirelessness is the water. With these three, the *Kalpavṛkṣa* (wish-yielding tree), in the form of *Unmanī* state springs up in no time. In this condition, the body becomes motionless like a log of wood, and the *yogin* does not hear even the sound of conch or drum.

The author concludes the chapter by saying that so long as the *Prāṇa* does not flow in *Suṣumnā* and enter *Brahmarandhra*, the semen does not become steady through the restraint of breath, the mind does not, in meditation, reflect the natural state of the object of contemplation (i.e. Brahman), all talks of spiritual knowledge are sheer bunkum.

TĀNTRIC AND BUDDHIST ELEMENTS IN H.Y.P.

The *Rājayoga*, concerned as it was with the discipline of the mind, naturally does not mention any *mudrā*. But, the *H.Y.P.*, dealing with physical fitness, mentions several *mudrās*, as we have seen earlier. It may be that the author got this idea from Tantra. As is well-known, *mudrā* is one of the five essentials (*pañcamakāra*) for Tāntric *Sādhana*.

The *Vajrolī mudrā*, prescribed in iii. 83, ff, and described by us in the Glossary, particularly reminds one of Tantra. The editor seeks to establish that, in this connexion, sexual intercourse should not be taken literally. Again, the verse iii. 91, containing instructions in copulation, has been categorically declared by the commentator as spurious. This is, perhaps, his own imagination; he has not adduced any corroborative manuscript evidence.

The advice that *haṭhayoga* should be kept a great secret (i. 11) also reminds one of the provision, in some Tantras, that Tāntric *mantras* should be kept confidential like one's mother's nexus with her paramour (*mātṛjāravat*).

Buddhist Tāntric elements are also noticeable. *HYP*, iv. 70-75, contains the Buddhist theory of the four types of *Śūnya* (*Śūnya*, *Atiśūnya*, *Mahāśūnya* and *Sahajaśūnya*), associated with the four stages of sound produced by Yogic practices.

COMMENTARY ON THE HYP

The Adyar edition (1972) of the *HYP* contains a commentary called *Jyotsnā*, By Brhmānanda.

Among the authors, cited in the commentary, the latest appears to be Madhusūdana Sarasvatī, mentioned under IV. 114. Madhusūdana flourished in the first half of the 16th century, according to some, in the second half of the 17th century, according to others ; this, therefore, can be taken as the upper terminus of the date of Brahmananda.

HATHAYOGA-PRADĪPIKĀ²⁸

—Text and Translation

UPADEŚA I

1. *Śrī ādināthāya namo'stu tasmai yenopadiṣṭā haṭhayoga-vidyā /
vibhrājate pronnatarājayogamā-roḍhumicchoradhi-rohiṇīva //*
Obeisance be to Śrī Ādinātha who gave instructions about
the science of *Haṭhayoga* which shines like a ladder to one
who is desirous of climbing the lofty *Rājayoga*²⁸.
2. *Praṇamya śrīgurṃ nāthaṃ svātmārāmeṇa yoginā /
kevalaṃ rājayogāya haṭhavidyopadiṣyate //*
By Svātmārāma, a *yogin*, having saluted Lord Guru, is being
taught *Haṭhavidyā* only for the sake of *Rājayoga*.
3. *Bhrāntyā bahumata-dhivānte rājayogam-ā-jānatām /
haṭhapradīpikāṃ dhatte svātmārāmaḥ kṛpākarah //*
The merciful Svātmārāma holds out the *Haṭhapradīpikā*
(the lamp in the form of *Haṭhayoga*) for those who, ignorant
of *Rājayoga*, wander in the darkness of many doctrines.
4. *Haṭhavidyāṃ hi matsyendra-gorakṣādyā vijānate /
svātmārāmo'thavā yogi jānīte tat prasādataḥ //*
Matsyendra and Gorakṣa, etc. know *Haṭhavidyā*. Or, the
yogin, Svātmārāma, knows (it) through their grace.
5. *Śrī-ādinātha-matsyendra-śabarā-nanda-bhairavaḥ /
cauraṅgī-mīna-gorakṣa-vīrūpākṣa-bīleśayah //*
6. *Manthāno bhairavo yogi siddhir-buddhaśca kanthadīḥ /
korantakah surānandah siddhapādaśca carpatīḥ //*
7. *Kāneri pūjyapādaśca nityanātho niranjanah /
kapālī bindunāthaśca kākacaṇḍīśvarāhvayah //*
8. *Allāmaḥ prabhudevaśca ghoḍācolī ca tiṇṇiniḥ /
bhānukī naradevaśca khaṇḍah kāpālikastathā //*
9. *Ityādayo mahāsiddhā haṭhayoga-prabhāvrataḥ /
khaṇḍayitvā kāladaṇḍaṃ brahmāṇḍe vicaranti te //*

Ādinātha i.e. Śiva), Matsyendra, Śabara, Anandabhairava, Caurāṅgī³³, Mīna, Gorakṣa, Virūpākṣa, Bileśaya, Manthāna, Bhairava, the *yogin*, Siddhi, Buddha³⁴, Kanthāḍi, Koranṭaka, Surānanda, Siddhipāda, Carpaṭi, Kānerī, Pūjyapāda, Nitya-nātha, Nirañjana, Kapālī, Bindunātha, the one named Kākacaṇḍīśvara, Allāma³⁵, Prabhudeva, Ghoḍācolī³⁶, Tīṭṭini, Bhānukī, Naradeva, Khaṇḍa³⁷-kāpālīka, etc.—these great *Siddhas*, due to the power of *Haṭhayoga*, having defied death (lit. punishment inflicted by Yama), are roaming the universe.

10. *Aśeṣa-tāpa-taptānāṃ samāśraya-maṭho-haṭhaḥ /*
aśeṣa-yoga-yuktānāmā-dhāraḥkamaṭho haṭhaḥ //

Haṭha(vidyā) is the temple of shelter to those who are afflicted by endless sorrow³⁸. *Haṭha(vidyā)* is the supporting tortoise³⁹ to the innumerable people engaged in *yoga*.

11. *Haṭhavidyā param gopyā yoginā siddhimi-cchatā /*
bhaved vīryavati guptā nīrvīryā tu prakāśitā //

By a *yogin*, desiring success, *Haṭhavidyā* should be kept a close secret. If protected, it becomes potent. If divulged, it becomes impotent.

12. *Surājye dhārmike deśe subhikṣe nirupadrave /*
dhanuḥ-pramāṇa-paryantaṃ śilāgni-jala-varjite /
ekānte maṭhikā-madhye sthātavyaṃ haṭhayoginā //

One, practising *Haṭhayoga*, should live alone inside a shrine, devoid of stone, fire and water up to an area of one *dhanus*⁴⁰, situated in a kingdom with a good king, which is full of piety, devoid of torture, and where alms are easily available.

13. *Alpadvāra-ma-randhra-gaṇa-vivaraṃ nātyucca-nīcāyataṃ*
samyag-gomaya-sāndra-līptama-malaṃ niḥśeṣa-jantū-jjhitam /
bāhye maṇḍapa-vedi-kūpa-ruciraṃ prākāra-saṃ-veṣṭitam
proktaṃ yoga-maṭhasya lakṣmaṇami-daṃ siddhair-haṭhā-
bhyāsibhiḥ //

With a small number of doors, without window, etc., low land and hole, not too high, not too low, nor too wide,

clean, fully and thickly smeared with cowdung, absolutely devoid of animals, beautiful outside with *maṇḍapa*⁴¹, *vedi*⁴² and well, enclosed by a wall—such is the characteristic of a shrine for *yoga*, stated by the *Siddhas* who practise *Hāṭhayoga*.

14. *Evamvidhe maṭhe sthitvā sarva-cintā-vivarjitah |
gurūpadiṣṭa-mārgena yogameva sadābhyaset //*

Having stayed in such a shrine, one, devoid of all thoughts, should constantly practise *yoga* alone in the way taught by the *Guru*.

15. *Atyāhāraḥ prayāsaśca prajalpo niyama-grahaḥ |
jana-saṃgaśca laulyaṃ ca ṣaḍbhir-yogo vinaśyati //*

Yoga is spoilt by these six, viz. over-eating, exertion, too much of talk, resort to *niyama*⁴³, association with people and *laulya*⁴⁴.

16. *Utsāhāt sāhasād dhairyaṭ tattva-jñānācca niścayāt |
jana-saṃga-parityāgāt ṣaḍbhir-yogaḥ prasidhyati //*

Yoga becomes very successful by the following six : enthusiasm, courage, patience, metaphysical knowledge, firm faith (in scriptures and words of the *Guru*), abjuration of the company of people.

17. *Hāṭhasya prathamāṅgatvādā-sanam pīrvamu-cyate |
kuryāt tadāsanam sthairyamā-rogyaṃ cāṅga-lāghavam //*

*Āsana*⁴⁵ is spoken of first of all, as it is the first accessory of *yoga*. That *āsana* causes steadfastness, freedom from disease and lightness of body.

18. *Vaśiṣṭhādyaishca munibhir-matsyendrādyaishca yogibhiḥ |
aṅgikṛtānyāsanāni kathyante kānicin-mayā //*

By me are being stated some *āsanas*⁴⁶ resorted to by sages *Vaśiṣṭha*, etc. and the *yogins*, *Matsyendra*, etc.

19. *Jānūrvora-ntare samyak kṛtvā pādāntare ubhe |
rjukāyaḥ samāsinaḥ svastikaṃ tat pracakṣate //*

One should sit erect, and place both the soles of the feet in between the knees and thighs ; this is called *svastika*.

20. *Savye dakṣiṇa-gulphaṃ tu prṣṭha-pāśve niyojayet /
dakṣiṇe'pi tathā savyaṃ gomukhaṃ gomukhākṛti //*

Place the right ankle on left side of the back (below the waist, acc. to comm.), so also the left one on the right side ; formed like a cow's mouth, it is called *Gomukha*.

21. *Ekam pādāṃ tathāikasmīn vinyaseduruṇi sthiram /
ītarasmīmstathā coruṃ vīrāsanaṃ tīritam //*

One (i.e. right) foot firmly placed on the other (i.e. left) foot. This is called *Vīrāsana*.

22. *Gudaṃ nirudhya gulphābhyāṃ vyutkrameṇa samāhitaḥ /
kūrmāsanaṃ bhavede-tadī-ti yogavido viduḥ //*

Having pressed the anus with the ankles in opposite directions, sit calmly. It becomes *Kūrmāsana* ; those, who are versed in *Yoga*, know it as such.

23. *Padmāsanaṃ tu saṃsthāpya jānūrvor-antare karau /
niveśya bhūmau saṃsthāpya vyomasthaṃ kukkuṭāsanaṃ //*

Having assumed *Padmāsana*, and placed both hands, through the knees and thighs, on the ground, one should rise in the air (supported on the hands) ; this is *Kukkuṭāsana*.

24. *Kukkuṭāsana-bandhastho dorbhyāṃ saṃbadhya kaṇḍharām /
bhavet kūrmavad-uttāna etaduttāna-kūrmakam //*

Being in the *Kukkuṭāsana* posture, wind the arms around the neck, and lie on the back like a tortoise ; this is *Uttāna-kūrmaka*.

25. *Pādāṅguṣṭhau tu pāṇibhyāṃ grhītvā śravaṇāradhi /
dhanurākaraṇaṃ kuryād dhanurā-sanaṃ mucyate //*

Having caught hold of the two big toes with the hands, draw up to the ear as if drawing a bow. It is called *Dhanurāsana*.

26. *Vāmoru-mūlār-pita-dakṣapādāṃ jānor-bahir-veṣṭita-*

*vāmapādāṃ /
pragṛhya tiṣṭhet parivartitā-ṅgaḥ śrīmatsyanātho-ditamāsanaṃ
syāt //*

Right foot to be at the base of the left thigh, left foot to surround outside the (right) knee. Having caught hold (of

the right foot by the left hand, and the left foot by the right), remain with the body turned around (to the left). This will be *āsana* stated by Matsyanātha (i.e. Matsyendranāth).

27. *Matsyendra-pīṭham jaṭhara-pradiptiṃ pracāṇḍa-rug-maṇḍala-
khaṇḍanāstram /
abhyāsataḥ kuṇḍalinī-prabodham candra-sthiratvam ca dadāti
puṃsām //*

The *Matsyendrāsana* increases gastric fire (i.e. appetite), and is a weapon for the destruction of various fierce diseases. Due to practice, it awakens *Kuṇḍalinī*, and imparts steadiness to the moon⁴⁷ of men.

28. *Prasārya pādau bhuvi daṇḍarūpau dorbhyāṃ pādāgra-dvīṭayaṃ
grhitvā /
jānūpari nyasta-lalāṭadeśo vasedidaṃ paścima-tānamāhuḥ //*

Stay after stretching the legs on the ground like sticks (i.e. without bending) and catching hold with the hands of the tips of the toes of both the feet, with the forehead resting above the knees. This is *paścimatāna*.

29. *Iti paścimatānamā-sanāgryaṃ pavanaṃ paścima-vāhinaṃ
karoti /
udayaṃ jaṭharānalasya kuryādu-dare kārśyama-rogaṭāṃ ca
puṃsām //*

This *paścimatānāsana*, the best of *āsanas*, makes the wind blow towards the west⁴⁸, improves gastric fire, reduces the fat in the belly,⁴⁹ and causes to men freedom from disease.

30. *Dharāma-vaṣṭabhya karadvayena tat kūrparasthāpita-nābhi-
pārśvāḥ /
uccāsano daṇḍavadu-tthiṭaḥ khe mayūrametat pravadanti
pīṭham //*

Having placed the hands firmly on the ground and with sides of the navel supported on the elbows, the body should be raised in an elevated posture in the air like a stick (i.e. straight and stiff, the feet above the ground, on a level with the head). This is called *Mayūra*.

31. *Harati saṅkala-roḡnāśu gulmodarādīn-
abhibhavati ca doṣānā-sanaṃ śrīmayūram |
bahu kadaśana-bhuktaṃ bhasma kuryāda-śeṣam
janayati jaṭharāḡniṃ jārayet kālakūṭam ||*

The *Mayūrāsana* soon cures all diseases like *gulma*⁵⁰ and *udara*, etc., and overcomes disorders (i.e. imbalance of the three humours called *Vāta*, *Pitta*, *Kapha*), fully reduces to ashes many bad foodstuffs that are eaten, generates gastric fire, and digests (the deadly poison) *Kālakūṭa*.

32. *Uttānaṃ śavavad bhūmau śayanaṃ tacchavāsanam |
śavāsanaṃ śrāntiharaṃ citta-viśrāntikāraṇam ||*

That is *Śavāsana* in which one lies on one's back on the ground like a corpse. *Śavāsana* removes fatigue, and causes rest to the mind.

33. *Caturāṣṭyā-sanāni śivena kathitāni ca |
lebhyaś-catuṣkamādāya sārabhūtaṃ bravīmy-aham ||*

Eighty-four *āsanas* have been stated by *Śiva*. Out of them, I am speaking of the four essential ones.

34. *Siddhaṃ padm tathā siṃhaṃ bhadraṃ ceti catuṣṭayaṃ |
śreṣṭhaṃ tatrāpi ca sukhe tiṣṭhet siddhāśane sadā ||*

The four are the (*āsanas* called) *Siddha*, *Padma*, *Siṃha* and *Bhadra*. Among them, one should always remain happily in *Siddhāsana*.

35. *Yoni-sthānakama-ṅghri-mūla-ghaṭitaṃ kṛtvā dṛḍhaṃ vinyasen-
mendhṛe pādama-thaikameva hrdaye kṛtvā hanuṃ susthiraṃ |
sthānuḥ saṃyamitendriyo'cala-dṛṣṭā paśyed bhruvorantaram
hyetan-mokṣa-kapāṭa-bheda-janakaṃ siddhāśanaṃ procyate ||*

Press the perineum with the base of the (left) heel, and place the (other) foot firmly above the penis. Make the chin rest steadily on heart (i.e. chest). Remaining (motionless) with the senses controlled, keep on looking at the space between the eyebrows with a steadfast gaze. This is called *Siddhāsana* which penetrates the door of salvation.

36. *Menḍhrādu-pari vinyasya savyam gulphaṁ tathopari /
gulphāntaram ca nikṣīpya siddhāsanami-daṁ bhavet //*

This *Siddhāsana* (according to other view) consists in placing the left ankle above the penis and placing the other ankle above it.

37. *Etat siddhāsanam prāhuranye vajrāsanaṁ viduḥ /
muktāsanaṁ vadantyeke prāhur-guptāsanaṁ pare //*

Others call this *Siddhāsana Vajrāsana*. Some call it *Muktāsana*, others call it *Guptāsana*

38. *Yameṣviva mitāhāram-hiṁsāṁ niyameṣviva /
mukhyaṁ sarvā-saneṣv-ekaṁ siddhāḥ siddhāsanam viduḥ //*

Among all the *āsanas*, the *Siddhas* know the single *Siddhāsana* as the principal one as moderate meal among the *Yamas*⁵¹ and non-injury among the *Niyamas*⁵².

39. *Caturaśīti-pīṭheṣu siddhameva sadābhyaset /
dvā-saptati-sahasrāṇāṁ nāḍīnāṁ malaśodhanam //*

Among the eighty-four *āsanas*, always practise *Siddh'āsana* alone which purges the seventy-two thousand *Nāḍis* of dirt.

40. *Ātmadhyāyi mitāhārī yāvad-dvādaśa-vatsaram /
sadā siddhāsanābhyāsād yogi niṣpattimā-panuyāt //*

A *yogin*, who meditates upon the self, and eats moderately for twelve years, due to the constant practice of *Siddhāsana*, attains fulfilment.

41. *Kimanyair-bahubhiḥ pīṭhaiḥ siddhe siddhāsane sati /
prāṇānile sāvndhāne baddhe kevala-kumbhake /
utpadyate nirāyāsāt svayamevo-nmanī kalā //*

The *Siddhāsana* being successful, of what use are many other *āsanas*? When the vital breath is carefully restrained in *Kevala Kumbhaka*, the *Unmanī* condition automatically arises without effort.

42. *Tathaikasminneva drḍhe baddhe siddhāsane sati /
bandha-trayama-nāyāsāt svayamevo-pajāyate //*

The single *Siddhāsana*, being firmly assumed, three *Bandhas*

(*Jālandhara*, *Mūla*, *Uḍḍiyāna*) automatically arise without effort.

43. *Nāsanam siddha-saḍṛśaṃ na kumbhaḥ kevalopamaḥ |
na Khecarīsamā mudrā na nāda-saḍṛśo layaḥ ||*

There is no *āsana* like *Siddha*, no *Kumbhaka* like *Kevala*, no *mudrā* equal to *Khecarī*, no (cause of) *Laya* (absorption of mind) like *Nāda*.

44. *Vāmorūpari dakṣiṇaṃ ca caraṇaṃ saṃsthāpya vāmaṃ tathā
dakṣorupari paścimena vidhinā dhṛtvā karābhyāṃ dr̥ḍham |
aṅguṣṭhau hṛdaye nīdhāya cibukaṃ nāsāgramā-lokayed-
etat vyādhi-vināśakārī yamināṃ padmāsanaṃ procyate ||*

Having placed the right foot on the left thigh and the left foot on the right, cross the hands behind the back, and firmly hold, with the hands, the big toes (right toe with the right hand, the left toe with the left). Having placed the chin on the heart (in chest), look at the tip of the nose. This is called *Padmāsana*, the destroyer of the diseases of the self-restrained ones (i.e. *Yogins*).

45. *Utlānau caraṇau kṛtvā ūru-saṃsthan prayatnataḥ |
ūrumadhye tathottānau pāṇi kṛtvā tato dṛśau ||*

46. *Nāsāgre vinyased rājadanta-mūle tu jihvayā |
uttambhya cibukaṃ vakṣasyu-tthāpya pavanaṃ śanaiḥ ||*
(According to another view)

Having placed the upturned feet (with the soles upward) carefully on the (opposite) thighs, and then having placed the upturned hands (with palms upward) between the thighs, direct the eyes towards the nose-tip, and place the (tip of the) tongue at the root of the front teeth, and the chin on the chest, and slowly raise the wind (i.e. *Prāṇa*).

47. *Idaṃ padmāsanaṃ proktaṃ sarva-vyādhi-vināśanam |
durlabham yena kenāpi dhīmatā labhyate bhuvī ||*

This is stated to be *Padmāsana*, the panacea, difficult to be attained by anybody and everybody. It is attained by the intelligent person on earth.

48. *Kṛtvā sampuṭītau karau dr̥ghataram baddhvā tu padmāsanaṁ
gāḍham vakṣasi saṁnidhāya cibukam dhyāyamaśca tattetasī |
vāram vārama-pānamū-rdhvama-nīlam prolsārayan pūritam
nyañcan prāṇamu-paīti bodhama-tulam śakti-prabhā-
nnarah ||*

Having folded the palms, assumed *Padmāsana* very firmly, placed the chin closely on the chest, while contemplating that (i.e. Brahman) in mind, repeatedly raise upwards the wind *Apāna*, and bring the inhaled *Prāṇa* downward. By this a man obtains matchless knowledge due to the power of *Śakti* (i.e. *Kuṇḍalinī* roused by this process).

49. *Padmasane sthito yogi nāḍīdvāreṇa pūritam |
mārutam dhārayed yastu sa mukto nātra saṁśayaḥ ||*
The *yogin* who remaining in the *padmāsana* posture, restrains the wind (i.e. breath), drawn through the *Nāḍis*, is liberated—there is no doubt about it.

50. *Gulphau ca vṛṣṇasyādhaḥ sivanyāḥ pārśvayoḥ kṣipet |
dakṣiṇe savya-gulpham tu dakṣa-gulpham tu savyake ||*
Place the ankles below the scrotum, on both sides of the *sivani*⁴⁸, the left ankle on the right thigh and the right ankle on the left.

51. *Hastau tu jānvoḥ saṁsthāpya svāṅgulīḥ saṁprasārya |
Vyātta-vaktro nirikṣeta nāsāgraṁ susamāhilaḥ ||*
Having placed the palms on the knees, and stretched out the fingers, look, with well-concentrated (mind) and with the mouth agape, at the nose-tip.

52. *Simhāsanaṁ bhavede-tat pūjitaṁ yogipuṅgavaiḥ |
bandha-tritaya-sandhānaṁ kurute cāsanottamam ||*
This *Simhāsana* is praised by the greatest *yogins*. This best *āsana* facilitates the three *Bandhas*.

53. *Gulphau ca vṛṣṇasyādhaḥ sivanyāḥ pārśvayoḥ kṣipet |
savya-gulpham tathā savye dakṣa-gulpham tu dakṣiṇe ||*
Place the ankles below the scrotum on the sides of the *sivani*⁴⁹, the left ankle on the left, the right ankle on the right.

54. *Pāṭvāpādaḥ tu pāṇibhyāṃ dṛḍhaṃ baddhvā suniṣcalaṃ |
bhadrāsanaṃ bhavede-tat sarva-vyādhī-vināśanam |
gorakṣā-sanamityāhur-idaṃ vai siddha-yoginaḥ ||*

Having firmly held, with hands, the feet which are on their sides, remain motionless. This is *Bhadrāsana*, the destroyer of all diseases. The successful *yogins* call it *Gorakṣāsana*.

55. *Evamū-sana-bandheṣu yogindro vigata-śramaḥ |
abhyasennāḍikā-śuddhiṃ mudrādi-pavanakriyāṃ ||*

Thus, the best of *yogins*, being free from the exertion in practising *āsanas*, should practise the purification of the *Nāḍis*, and also the *Mūdrās*, etc. and control of breath.

56. *Āsanaṃ kumbhakaṃ citrāṃ mudrākhyāṃ karaṇaṃ tathā |
atha nīdānusandhānāma-bhyāsān-ukramo haṭhe ||*

Āsana, varied *Kumbhaka*, the position called *Mudrā*, then concentration on *Nāda*—this is the order of practices in *Hathavidyā*.

57. *Brahmacāri mitāhāri tyāgi yoga-parāyaṇaḥ |
abādū-rdhvaṃ bhavet siddho nātra kāryā vicāraṇā ||*

One, devoted to *yoga*, who is a *brahmacārin*, a moderate eater and having sacrificing spirit, becomes successful after a year—no doubt should be entertained about it.

58. *Susnigdha-madhurā-hāraś-caturthāṃśa-vivarjitaḥ |
bhujyate śiva-saṃprityai mitāhāraḥ sa ucyate ||*

That is called moderate food which is very agreeable, sweet, and is eaten for the pleasure of Śiva, leaving one-fourth (of the stomach empty).

59. *Kaṭvamlā-tikṣṇa-lavaṇa-śṇa-hārīta-śāka-
sauvra-taila tīla-sarṣapa-mādyā-matsyān |
ajādi-māṃsa-dadhi-takra-kūlattha-kola-
piṇyāka-hiṅgu-laśunādyama-pathyamāhuḥ ||*

Malodorous⁵⁰, sour, pungent, (too much) salty, *uṣṇa*⁵¹, leafy vegetables, sour gruel, oil, sesamum, mustard, wine,

fish, meat of goat, etc., curd, buttermilk, horse-gram, jujube fruit, oil-cake, asa-foetida, garlic, etc. are said to be bad food.

60. *Bhojanama-hitam vidyāt punarasyo-ṣṇikṛtam rūkṣam /
atīlavanāma-mlayukṭam kadaśana-śākoṭkaṭam varjyam //*

One should know, as harmful food, an article (once cooked, grown cold and) heated again, that which is dry ; articles which are excessively salty, sour, (known as) bad food, vegetables⁵² and that which causes a burning sensation⁵³—these are to be avoided.

61. *Varjayed durjana-prāntam vahnī-stri-pathi-sevanam /
prātaḥ-snāno-pavāsādi kāya-kleśa-vidhiṃ tathā //*

(The aspirant) should shun the company of a wicked person, resort to fire, woman and road, morning bath, fast, etc. as also rule that causes physical suffering.

62. *Godhūma-śālī yava-ṣaṣṭika-śobhanānnam
kṣīrājya-khaṇḍa-navanīta-sita-madhūni /
śunṭhi-paṭolaka-phalādika-pañcaśākaṃ
mudgādi-divyamu-dakaṃ ca yamīndra-pathyam //*

Wheat, rice called *Śālī*, barley, *Ṣaṣṭika* (kinds of grain or rice ripening within sixty days), pure rice⁵⁴, milk, ghee, *Khaṇḍa*⁵⁵, butter, *sita*⁵⁶, honey, dry ginger, the vegetable called *Paṭolaka* and the five pot-herbs (called in Sanskrit *Jīvanti*, *Vāstumūlyā*, *Akṣī*, *Meghanāda* and *Punarṇavā*), *mudga*⁵⁷, pure water—these are beneficial food for the best of the self-restrained ones (i.e. *yogins*).

63. *Puṣṭam sumadhuram snigdham gavyam dhātu-prapoṣaṇam /
mano'bhilaṣitam yogyam yogi bhojanamā-careṭ //*

A *yogin* should eat worthy and desired food which is nourishing, very sweet, agreeable, produced with milk, nutritious to the elements (of the body).

64. *Yuvā vṛddho'tivṛddho vā vyādhito durbalo'pi vā /
abhyāsāt siddhimā-pnoti sarva-yogeṣva-tandritaḥ //*

A man, young, old, very old, diseased or weak, if not idle, attains success in all *yogas* by practice.

65. *Kriyāyuktasya siddhiḥ syāda-kriyasya katham bhavet /
na śāstra-pāṭha-mātreṇa yogasiddhiḥ prajāyate //*

Success is attained by one who performs action (i.e. practice of *yogāṅgas*) ; how is it attained by one devoid of action ? Success in *yoga* does not arise by the mere study of the scriptures.

66. *Na veśadhāraṇam siddheḥ kāraṇam na ca tat kathā /
kriyāiva kāraṇam siddheḥ satyametanna saṁśayaḥ //*

Assuming a (particular) dress is not the cause of success nor talk about it. It is action alone that is the cause of success —this is true, there is no doubt (about it).

67. *Piṭhāni kumbhakāś-citrā divyāni karaṇāni ca /
sarvāṇyapi haṭhābhyāse rājayoga-phalāvadhi //*

In the practice of *Haṭhayoga*, *āsanas*, varied *Kumbhakas*, excellent *Karaṇas* (*Mahāmudrā*, etc., according to commentary)—all are (to be practised) till the (attainment of) the result of *Rājayoga*.

Here ends *Upadeśa* I, named *Āsana-vidhi-kathana*, in the *Haṭhapradīpikā*, composed by the greatest of yogins, Svātmārāma. *Sahajānanda-santāna-cintāmaṇi*.

UPADEŚA II

1. *Athāsane dr̥ḍhe yogi vaśi hila-mitāśanaḥ /*
gurūpadiṣṭa-mārgena prāṇāyāmaṃ samabhyaset //
Then the *yogin*, self-controlled, eating beneficial and moderate meals, being in a firm *āsana*, should practise *prāṇāyāmas* in the way advised by the perceptor.
2. *Cale vāte calaṃ cittaṃ niścale niścalaṃ bhavet /*
yogi sthāṇutvamā-pnoti tato vāyuṃ nirodhayet //
When the breath wanders (i.e. is irregular), the mind is unsteady, when (the breath is) motionless, (the mind) becomes steady, and the *yogin* acquires steadiness. Therefore, one should restrain the breath.
3. *Yāvad vāyuh sthito dehe tāvaj-jīvanamucyate /*
maraṇam tasya niṣkrāntistato vāyuṃ nirodhayet //
So long as the breath remains in the body, life is said to last. Its going out is death. So, one should restrain breath.
4. *Malākulāsu nāḍīṣu māruto naiva madhyagaḥ /*
kathaṃ syādu-nmanibhāvaḥ kāryasiddhiḥ kathaṃ bhavet //
When the *Nāḍīs* are full of impurities, the breath does not go into the middle (*Nāḍī*, i.e. *Suṣumnā*), how can there be the *Unmanī* condition, how will there be success of action ?
5. *Śuddhimeti yadā sarvaṃ nāḍī-cakraṃ malākulam /*
tadaiva jāyate yogi prāṇa-saṃgrahaṇe kṣamaḥ //
As soon as the host of *Nāḍīs*, full of impurities, becomes pure, the *yogin* becomes able to control the breath.
6. *Prāṇāyāmaṃ tataḥ kuryān-nityaṃ sātत्वikayā dhiyā /*
yathā suṣumnā-nāḍīsthā malāḥ śuddhiṃ prayānti ca //
So, one should always practise *prāṇāyāma* with a mind in which the quality of *Sattva* predominates so that the impurities, in the *Nāḍī*, called *Suṣumnā*, become purified.

7. *Baddha-padmāsano yogi prāṇaṃ candreṇa pūrayet /
dhārayitvā yathāśakti bhūyaḥ sūryeṇa pūrayet //*

The yogin, assuming *Padmāsana*, inhales *Prāṇa* through the moon (i.e. *Idā*, left nostril) and having retained it, as long as there is capacity, he should again exhale it through the sun (i.e. *Piṅgalā*, the right nostril).

8. *Prāṇaṃ sūryeṇa cākṛṣya pūrayedu-daraṃ śanaiḥ /
vidhivat kumbhakaṃ kṛtvā punaś-candreṇa recayet //*

(Again) having drawn in *Prāṇa* through the sun (i.e. *Piṅgalā*), one should slowly fill the belly, and having performed *kumbhaka* according to rule, should again exhale through the moon (i.e. *Idā*).

9. *Yena tyajet tena pītvā dhārayeda-tirodhataḥ /
recayecca tato nyena śanaireva na vegataḥ //*

Having inhaled through the same (nostril) through which exhalation was done, retain (the breath) to the utmost (limit) ; then exhale through the other (nostril) slowly, not speedily.

10. *Prāṇaṃ cediḍayā piben-nīyamitaṃ bhūyonyayū recayet
pītvā piṅgalayā samīraṇamatha baddhvā tyajed vāmayā /
sūryacandramasora-nena vidhinā-bhyāsaṃ sadā tanvatāṃ
śuddhā nāḍigaṇā bhavanti yamināṃ māsatrayaḍū-rdhvataḥ //*

If one drinks (i.e. inhales) *Prāṇa* through *Idā*, it, being retained, should be exhaled through the other (*Nāḍī*). Having inhaled the breath through *Piṅgalā*, and retained it, one should exhale through the left (nostril). The *Nāḍīs* of those self-restrained persons, who always practise according to this rule about the sun and the moon, become pure after three months.

11. *Prātar-madhyāṃdine sāyama-rdharātre ca kumbhakaṃ /
śanaira-ṣīti-paryantaṃ caturvāraṃ samabhyaset //*

Gradually, practise *Kumbhaka*s, upto eighty in number, four times (a day)—in the morning, midday, evening and midnight.

12. *Kanīyasi bhavet svedaḥ kampo bhavati madhyame /
utame sthānamā-pnoti tato vāyurṇ nibandhayet //*
In the lowest (form of *Prāṇāyāma*), there is perspiration, in the medium, trembling, in the highest, (the breath) reaches *Brahmarandhre*. So, one should control the breath.
13. *Jalena śrama-jātena gātra-mardanamā-careṭ /
dr̥ḍhatā laghuta caiva tena gātrasya jāyate //*
One should manage the body with the water produced by fatigue. By it, the firmness and lightness of the body arise.
14. *Abhyāsa-kāle prathame śastaṃ kṣirājya-bhojanam /
tato'bhyaṣe dr̥dhībhūte na tādr̥ṇ-niyamagrahaḥ //*
At the time of initial practice, a meal of milk and ghee is commendable. Then, the practice being confirmed, there is no such restriction.
15. *Yathā siṃho gajo vyāghro bhaved vaśyaḥ śanaiḥ śanaiḥ /
tathaiva sevito vāyura-nyathā hanti sādhakam //*
As a lion, an elephant and a tiger become gradually tame, so is the breath, if served ; otherwise, it kills the devotee.
16. *Prāṇāyāmena yuktena sarva-roga-kṣayo bhavet /
ayuktābhyāsa-yogena sarva-roga-samudbhavaḥ //*
All diseases are destroyed by proper *prāṇāyāma*. Due to improper practice all maladies arise.
17. *Hikkā śvāsaśca kāsaśca śiraḥkarnākṣi-vedanāḥ /
bhavanti vividhā rogāḥ pavansya prakopataḥ //*
Owing to the disorder of the wind (i.e. breath), various diseases e.g. hiccup, asthma, bronchial trouble, pain in the head, ears and eyes, occur.
18. *Yuktaṃ yuktaṃ tyajed vāyurṇ yuktaṃ yuktaṃ ca pūrayet /
yuktaṃ yuktaṃ ca badhnīyād evaṃ siddhima-vāpnuyāt //*
One should very properly exhale the breath, properly inhale, and properly retain it ; thus one may attain success.
19. *Yadā tu nāḍi-śuddhiḥ syāttathā cihnāni bāhyataḥ /
kāyasya kṛśatā kāntiś-tadā jāyeta niścitam //*

When the purification of *Nāḍis* takes place, and external signs appear, there will certainly be the slimness and lustre of the body.

20. *Yatheṣṭam dhāraṇam vāyora-nalasya pradīpanam /
nāḍā-bhivṛyaktirā-rogyam jāyate nāḍī-śodhanāt //*

Owing to the purification of the *Nāḍis*, sufficient retention of breath, the kindling of the (gastric) fire, the manifestation (i.e. audibility) of the *Nāda* and freedom from diseases take place.

21. *Meda-śleṣmādhikāḥ pūrvam ṣaṭ karmanī samācaret /
anyastu nācaret tāni doṣāṇām samabhāvataḥ //*

One having an excess of fat and phlegm, should at first (i.e. before *prāṇāyāma*) perform the six acts⁵⁸. No other person should perform then, as there is (in other people) the balance of three *doṣas*⁵⁹.

22. *Dhauti-vastis-tathā neti-trāṭakam naulikam tathā /
Kapālabhātīś-caitāni ṣaṭkarmāṇi pracakṣate //*

Dhauti, *Vasti*, *Neti*, *Trāṭaka*, *Naulika*, *Kapālabhāti*. These are called six acts.

23. *Karma-ṣaṭkami-dam gopyam ghaṭa-śodhana-kārikam /
vicitra-guṇa-saṁdhāyī puṇyate yogi-puṅgavaiḥ //*

These six acts, purifying the body, should be kept secret. Producing wonderful results, these are held in esteem by the great *Yogins*.

24. *Caturāṅgulī-vistāram hasta-pañcadaśāyutam /
gurūpadīṣṭamārgena siktam vastram śanairgraset //
punah pratyāharec-caitadu-ditam dhauti karma tat //*

One should gradually swallow a piece of wet cloth, four fingers wide and fifteen cubits long in accordance with the way advised by the preceptor, again withdraw it—this is called the action of *Dhauti*.

25. *Kāsa-śvāsa-plīha-kuṣṭham kapha-roḡāśca viṁśatiḥ /
dhauti-karma-prabhāveṇa prayāntyeva na saṁśayaḥ //*

Bronchial disorder, asthma, spleen-disease, *kuṣṭha*⁶⁰ and

twenty cough-diseases do disappear due to the effective power of *Dhauti* : there is no doubt about it.

26. *Nābhi-dadhna-jale pāyau nyasta-nalotkaṭāsanaḥ /*
ādhāra-kuñcanaṃ kuryāt kṣālanam vasti-karma tat //
 Being in water up to the navel in *Utkāṭāsana*⁶¹ posture, insert a tube into the anus, contract the anus (so that the water may enter). That act of washing is *Vasti*.
27. *Gulma-plihodaram cāpi vāta-pitta-kaphodbhavāḥ /*
vasti-karma-prabhāveṇa kṣīyante sakalāmayāḥ //
 The disease, called *Gulma*, spleen-disease, the disease called *Udara*, and all the maladies arising from wind, bile and phlegm, are destroyed by the effective power of the action, called *Vasti*.
28. *Dhātva-indriyāntaḥkaraṇa-prasādaṃ dadyācca kāntiṃ*
dahanapradīptim /
aśeṣa-doṣopacayaṃ nihanyād-abhyasyamānaṃ
jala-vasti-karma //
 The action of *Jalavasti*, while practised, causes refinement of the *dhātus*⁶², *indriyas*⁶³ and *antaḥkaraṇa*⁶⁴, imparts lustre to the body), kindles the (gastric) fire, destroys endless *doṣas*.⁶⁵
29. *Sūtram vitasti susnigdham nāsānāle praveśayet /*
mukhān-nirgamayeccaīṣā netiḥ siddhair-nigadyate //
 Insert a very smooth piece of thread of the length of a *vitasti*⁶⁶, through the nasal passage ; (then) draw it out ; this is called *Neti* by the *Siddhas*.
30. *Kāpāla-śodhinī caiva divya-drṣṭi-pradāyini /*
jatrū-rdhva-jāta-rogaugham netirasu nihanti ca //
Neti is the purifier of the skull, gives keen sight (capable of seeing subtle things), and soon destroys the multitude of diseases (occurring) above the shoulders.
31. *Nirikṣen-niścala-drṣṭā sūkṣma-lakṣyaṃ samāhitāḥ /*
aśru-santāpa-paryantamā-cāryais-trāḷakam smṛtam //
 One should look, with fixed eyes and with concentration, at

a minute object till the flow of tears ; this is known by the preceptors as *Trāṭaka*.

32. *Mocanam netra-roḡāṇāṃ tandrādināṃ kapāṭakam /
yatnatas-trāṭakam gopyam yathā hāṭaka-peṭakam //*

Trāṭaka, the remedy for optical diseases, the preventor of lassitude, etc., is to be carefully kept a secret like a basket of gold.

33. *Amandā-varta-vegena tundaṃ savyā-pasavyataḥ /
natāmso bhrāmayed eṣa nauliḥ siddhaiḥ praśasyate //*

With shoulders bent low, one should rotate the belly to the right and left with the speed of a fast eddy. This is *Nauli*, praised by the *Siddhas*.

34. *Mandāgnisaṃdīpana-pācanādi-saṃdhāpikā-nandakartī sadaiva /
aśeṣa-doṣa-maya-śoṣaṇi ca haṭhakriyā-mauliḥ-iyam ca nauliḥ //*

The *Nauli*, the crown of the *Hāṭhayoga* practices, stimulates the dull (gastric fire, increases the power of digestion, always causing delight, destroyer of all diseases and disorders of the humours (i.e. *Vāta*, *Pitta* and *Kapha*).

35. *Bhastrāval-lohakārasya recapūrau sasaṃbhramau /
Kapālabhātī-vikhyātā kapha-doṣa-viśoṣaṇi //*

Kapālabhātī, consisting in rapid exhalation and inhalation, and destroying the disorders of phlegm, is well-known.

36. *Ṣaṭkarma-nirgata-sthauḷa-kapha-doṣa-malādikāḥ /
prāṇāyāmaṃ tataḥ kuryāda-nāyāsena siddhyati //*

With obesity, disorders of phlegm and impurities gone by the six acts (described above), one should practise *prāṇāyāma* ; (thus) one succeeds without effort.

37. *Prāṇāyāmaireva sarve praśuṣyanti malā iti /
ācāryāṇāṃ tu keśāṃcīda-nyat karma na sammatam //*

It is by *prāṇāyāma* alone that all impurities are fully dried up (i.e. destroyed). No other act is agreeable to some of the preceptors.

38. *Udara-gata-padārthamu-dvamanāṁ pavanama-pānamu-dīrya*
kaṇṭhanāle |
krama-paricaya-vaśya-nāḍīcakrā gajakaraṇīti nigadyate
haṭhajñāiḥ ||
 (The *yogins*) draw up the *Apāna* to the passage of the throat, and vomit the substances inside the belly. (This), by the gradual practice of which all the *Nāḍīs* are controlled, is called *Gajakaraṇī* by those versed in *Hāṭhayoga*.
39. *Brahmādayo'pi tridaśāḥ pavanābhyāsa-tatparāḥ |*
abhuvan-nantaka-bhayāt tasmāt pavanama-bhyasat ||
 Even the gods, *Brahmā* etc., out of fear of death, became devoted to *Prāṇāyāma*. Therefore, one should practise *Prāṇāyāma*.
40. *Yāvad baddho marud dehe yāvac-cittaṁ nirākulam |*
yāvad dr̥ṣṭir-bhruvor-madhye tāvat kāla-bhayaṁ kutah ||
 Where is the fear of Yama so long as the wind is restrained in the body, the mind is unagitated, the sight is riveted in between the eyebrows ?
41. *Vidhivat prāṇa-samyāmair-nāḍīcakre viśodhite |*
suṣumnā-vadanaṁ bhittvā sukhād viśati mārutaḥ ||
 The host of *Nāḍīs*, being purified by *Prāṇāyāmas* done according to rule, the breath, having pierced the mouth of *Suṣumnā*, easily enters it.
42. *Mārute madhya-saṁcāre manah-sthairyaṁ prajāyate |*
yo manah-susthirībhāvaḥ saivāvasthā manonmani ||
 When the breath flows in the middle (*Nāḍī*, i.e. *Suṣumnā*), the steadiness of mind takes place. The steadiness of mind is, indeed, the condition (called) *Manonmani*.
43. *Tat-siddhaye vidhānajñās-citrān kurranti kumbhakān |*
vicitra-kumbhakābhyāsāt vicitraṁ siddhimā-pnuṣyāt ||
 For the attainment of that, those, who are versed in the rules, perform various *Kumbhakas*. Due to the practice of various *kumbhakas*, one can attain varied success.

44. *Sūrya-bhedanamū-jjāyī sitkāri śitali tathā /
bhastrikā bhrāmari mūrchā plāvīṇītyaṣṭa kumbhakāḥ //*
*Sūryabhedana, Ujjāyī, Sitkāri, Śitali, Bhastrikā, Bhrāmari,
Mūrchā, Plāvaṇī—these are the eight kumbhakas.*
45. *Pūrakānte tu kartavyo bandho jālandharābhīdhaḥ /
Kumbhakānte recakādaḥ kartavyastū-udḍiyanakaḥ //*
After *Pūraka*, the *Bandha*, called *Jālandhara*, should be done. After *Kumbhaka* (and) before *Recaka* *Udḍiyanaka* should be performed.
46. *Adhastāt kuñcanenāśu kaṇṭha-samkocane kṛte /
madhye paścimatānena syāt prāṇo brahma-nāḍigah //*
By contraction below (i.e. the anus in *Mūlabandha*) and the early contraction of the throat (in *Jālandharabandha*) and by drawing back the middle part of the body, i.e. abdomen) (in the *Udḍiyanabandha*, the *Prāṇa* flows in the *brahma-nāḍī*, i.e. *Suṣumnā*).
47. *Apānamū-rdhvamū-tthāpya prāṇam kaṇṭhād-adho nayet /
Yogī jarāvīmuktaḥ saṁ śoḍaśābdaḥ bhavet //*
Having raised up *Apāna*, take *Prāṇa* below the throat. (Thus) a *yogin*, being free from senility, becomes (like) one aged sixteen years.
48. *Āsane sukhade yogī baddhvā caivāsanam tataḥ /
dakṣiṇ-nāḍyā samākṛṣṭya bahiḥstham pavanam śanaiḥ //*
Assuming an *āsana*, on a comfortable seat, a *yogin* should slowly draw in the wind outside through the right *Nāḍī* (i.e. *Pīṅgalā*).
49. *Ākēśādā-nakhāgrācca nirodhāvadhi kumbhayet /
tataḥ śanaiḥ savya-nāḍyā recayet pavanam śanaiḥ //*
One should practise *kumbhaka*, retaining the breath to the utmost limit, till it is felt) from the hair (on the head) to the nail-tips (of toes, i.e. all over the body). Then one should slowly exhale the wind through the left *Nāḍī* (i.e. *Idā*).

50. *Kapāla-śodhanam vāta-doṣaghnam kṛmi-doṣahṛt |
punah punaridaṁ kāryam sūryabhedanam-uttamam //*

This *Sūryabhedana*, the excellent one, purifying the skull, destroying the disorder of wind, and curing the diseases caused by worms, should be done again and again.

51. *Mukham samnyamya nāḍibhyāmā-kṛṣya pavanam śanaish |
yathā lagati kaṇṭhāt tu hṛdayāvadhi sasvanam //*

Having shut the mouth, draw in the wind slowly through the two *Nāḍīs* (*Idā* and *Pīṅgalā*, i.e. through both the nostrils) till a sonorous sound is felt from the throat to the heart.

- 52 53 *Pūrvavat kumbhayet prāṇam recayedī-ḍayā tathā |
śleṣma-doṣa-haram kaṇṭhe dehānala-vivardhanam //*
*Nāḍī-jalodara-dhātugata-doṣa-vināśanam |
gacchatā tiṣṭhatā kāryamu-jjāyākhyam tu kumbhakam //*

One should perform *kumbhaka* as before, and exhale breath through *Idā*. (This *kumbhaka*, called *Ujjāyī*, which cures the disorder of phlegm in the throat, increases the (gastric) fire in the body, cures diseases of *Nāḍīs*, dropsy and the disorders of *dhātus*, should be performed while walking and standing.

54. *Sitkāṁ tathā kuryāt tathā vaktre ghrāṇenaiva vijrmbhikām |
evama-bhyāsayogena kāmadevo dvitīyakah //*

Make a hissing sound in the mouth (while inhaling air, and exhale only through the nostril. By such practice, one becomes a second Cupid (the god of beauty).

55. *Yoginī-cakra-saṁmānyah sṛṣṭi-saṁhāra-kārakah |
na kṣudhā na tṛṣṇā nidrā naivālasyaṁ prajāyate //*

(One who performs this *kumbhaka*) becomes respected by the circle of the *yoginīs*, capable of creation and destruction. He has no hunger, thirst (untimely ?), sleep nor laziness.

- 56 *Bhavet sattvaṁ ca dehasya sarvopadrava-varjitah |
anena vidhinā satyaṁ yogīndro bhūmi-maṇḍale //*

By this prescription, the greatest of *yogins*, in this world, truly acquires strength of the body and becomes free from all afflictions

57. *Jihvayā vāyumā-kṛṣya pūrravat kumbha-sādhanaṃ |*
śanakair-ghrāṇa-randhrābhyāṃ recayet pavanaṃ sudhīḥ ||
 Having drawn wind with the tongue (protruded) outside the lips) *kumbhaka* (should be done) as before, (Then) the wise man should slowly exhale through the nostrils.
58. *Gulma-plihādikaṃ rogaṃ jvaraṃ pittaṃ kṣudhāṃ tṛṣṇāṃ |*
viṣāṇi śitalī nāma kumbhikāyāṃ nihanti hi ||
 This *Kumbhaka*, named *Śitalī*, cures the diseases called *Gulma*, (disorder of) spleen, etc., fever, (disorder of) bile, removes hunger, thirst, (counteracts) poisons.
59. *Ūrvoruparī samsthāpya śubhe padatale ubhe |*
padmāsanaṃ bhavede-tat sarva-pāpa-praṇāśanam ||
 When both the clean soles are placed on the (opposite) thighs, this becomes *Padmāsana*, the destroyer of all sins.
60. *Samyak padmāsanaṃ baddhvā sama-grivodaraḥ sudhīḥ |*
mukhaṃ samyamya yatnena prāṇaṃ ghrāṇena recayet ||
 The wise man, with the neck and belly in the same line, having properly assumed *Padmāsana*, and shut the mouth, should carefully exhale breath through the nose, (cont. under next verse).
61. *Yathā lngati hṛt-kanṭhe kapālāvadhi sasvanam |*
vegana pūrayeccāpi hṛt-padmāvadhi mārutam ||
 (Continued from the translation of the last verse) till it is felt to resound in the heart, throat and up to the skull. Also inhale air swiftly up to heart-lotus.
- 62-63. *Punar-virecayet tadvat pūrayecca punaḥ punaḥ |*
Yathaiva lohakāreṇa bhastrā vegana cālyate ||
tathaiva sva-śarīrasthaṃ cālayet pavanaṃ dhiyā |
yadā śramo bhaved dehe tadā sūryeṇa pūrayet ||
 Again, similarly exhale and inhale repeatedly. As the bellows are swiftly worked by a blacksmith, so also one

should intelligently move the air in the body (by *Recaka* and *Pūraka*). When there will be fatigue in the body, one should inhale through the sun (i.e. *Pīṅgalā*, right nostril).

64. *Yathodaraṃ bhavet pūrṇama-nīlena tathā laghu /
dhārayen-nīkaṃ madhya-tarjanībhyāṃ vinā dṛṣṭham //*

In order that the belly can be quickly filled with air, one should firmly hold the nose with the fingers other than the middle and the forefingers.

65. *Vidhivat kumbhakaṃ kṛtvā recayedi-ḍayānīlam /
vāta-pitta-śleṣma-haraṃ śarīrāgni-vivardhanam //*

Having practised *Kumbhaka* according to rule, one should exhale, through *Idā*, the air which destroys (disorders of) wind, bile and phlegm, and increases the (digestive) fire within the body, (cont. under next verse).

66. *Kuṇḍali-bodhakaṃ kṣīpraṃ pavanaṃ sukhadaṃ hitam /
brahma-nāḍī-mukhe samsthā-kaphādyargala-nāśanam //*

(Cont. from previous verse)

which is the quick awakener of *Kuṇḍalinī*, purifying, pleasure-giving, salutary, and the destroyer of the obstructions caused by phlegm etc. at the mouth of the *Brahmanāḍī* (i.e. *Suṣumnā*).

67. *Samyag-gātra-samudbhūta-granthi-traya-vibhedaṃ /
viśeṣaṇaiva kartavyaṃ bhastrākhyāṃ kumbhakaṃ tvidam //*

This *kumbhaka*, called *Bhastrā*, should be specially performed, it penetrates the firm threefold knot⁶⁷ arising from the body.

68. *Vegād ghoṣaṃ pūrakaṃ bhṛṅga-nādaṃ bhṛṅgi-nādaṃ recakaṃ
mandamandam /
yogīndrāṇāme-vama-bhyāsa-yogāc-citte jātā kācidānanda-līlā //*

Inhalation with a resonance, similar to the hum of a drone, slow exhalation making the humming sound of a female bee. Due to such a yogic practice, an indescribable bliss arises in (the minds of) the best among the *Yogins*.

69. *Purakānte gāḍhataraṃ baddhvā jālandharaṃ śanaīḥ |*
recayen-mūrchanāṅkhyeyaṃ mano-mūrchā sukhapradā ||
 After inhalation, having very firmly assumed *Jālandhara-bandha*, exhale breath slowly. This is called *Mūrchā* (*Kumbhaka*) which causes a fainting state (i.e. inactivity) of the mind and gives pleasure.
70. *Antaḥ-pravarṇito-dāra-mārutā-pūritadaraḥ |*
payasya-gāḍhe'pi sukhāt plavate padma-patratat ||
 With the belly, filled with abundant air drawn in, one easily floats, like a lotus-leaf, even on fathomless water.
71. *Prāṇāyāmas-tridhā prokto reca-pūra-ka-kumbhakaiḥ |*
sahitaḥ kevalaśceti kumbhako dividho mataḥ ||
Prāṇāyāma is said to be threefold according as it is *recaka*, *pūra-ka* or *kumbhaka*. *Kumbhaka* is twofold, viz. *Sahita* (accompanied) and *Kerala* (single).
- 72.a. *Yāvat kevala-siddhiḥ syāt sahitaṃ tāvada-bhyaset |*
 One should practise *Sahita* (*kumbhaka*) until success is attained in *Kerala* (*kumbhaka*).
- 72.b.-73.a. *Recakaṃ pūra-kaṃ muktvā sukhaṃ yad vāyu-dhāraṇam |*
prāṇāyāmo'yami-tyuktaḥ sa vai kevala-kumbhakaḥ ||
 This *prāṇāyāma*, in which there is the holding of the air without *Recaka* and *Pūra-ka*, is *Kerala-kumbhaka*.
- 73.b.-74.a. *Kumbhake kevale siddhe recapūra-ka-varjite |*
na tasya durlabhaṃ kiṃcit triṣu lokeṣu vidyate ||
 Nothing appears to be difficult to obtain in the three worlds for one whose *Kevala Kumbhaka*, devoid of *Recaka* and *Pūra-ka*, is accomplished.
- 74.b.-75.a. *Saktaḥ kevala-kumbhena yatheṣṭaṃ vāyu-dhāraṇāt |*
rājayoga-padaṃ cāpi labhate nātra saṃśayaḥ ||
 One, who is fully capable, through *Kerala kumbhaka* by breath-control, secures even the stage of *Rājayoga*; there is no doubt in it.
- 75.b, c. *Kumbhakāt kuṇḍalī-bodhaḥ kuṇḍalī-bodhato bhavet |*
anargalā suṣumnā ca haṭha-siddhiśca jāyate ||

There is awakening of *Kuṇḍalinī* through *Kumbhaka*, through the awakening of *Kuṇḍalinī* *Suṣumnā* becomes free from obstacles and success in *Haṭhayoga* arises.

76. *Haṭhaṃ vinā rājayogo rājayogaṃ vinā haṭhaḥ |*

na sidhyati tato yugmomā-niṣpatteḥ samabhyaset ||

Rājayoga does not succeed without *Haṭhayoga* ; *Haṭhayoga* does not succeed without *Rājayoga*. So, practise both till perfection.

77. *Kumbhaka-prāṇa-rōdhānte kuryāc-cittaṃ nirāśrayam |*

evama-bhyāsayogena rājayoga-padam vrajet ||

After the restraint of breath in *Kumbhaka*, one should make the mind free of objects. By such practice, one can reach the stage of *Rājayoga*.

78. *Vapuḥ-kṛśatvaṃ vedane prasannatā nāda-sphuṭatvaṃ*

nayane sunirmale |

arogatā bindujayo'gnidīpanaṃ nāḍi-viśuddhir-haṭhasiddhi-

lakṣaṇam ||

Slimness of body, brightness in the face, audibility of the inner sound (*Nāda*), very limpid eyes, freedom from disease, control of seminal fluid, kindling of the (digestive) fire, purification of the *Nāḍis*—these are the signs of success in *Haṭhayoga*.

Here ends *Upadeśa II*
of the *Haṭhayoga-pradīpikā*.

UPADEŚA III

1. *Saśaila-vana-dhātriṇām yathādharo'hi nāyakaḥ |*
sarveṣām yoga-tantrāṇām tathādharo hi kuṇḍali ||
 As the leader (i.e. king) of serpents is the support of the lands with mountains and forests, so also *Kuṇḍalinī* is the support of all the yogic practices.
2. *Suptā guru-prasādena sadā jāgarti kuṇḍali |*
tadā sarvāṇi padmāṇi bhidyante granthayo'pi ca ||
 The sleeping *Kuṇḍalinī* always wakes up through the grace of the preceptor. Then all the lotuses⁶⁸ (bloom', and the knots⁶⁹ also are pierced.
3. *Prāṇasya śūnya-padavi tadā rājapathāyate |*
tadā cittam nirālambam tadā kālasya vāñcanam ||
 Then the empty passage (i.e. *Suṣumnā*) acts like the royal road of the *Prāṇa*. Then the mind becomes objectless, then there is deception of death.
4. *Suṣumnā śūnyapadavi brahmarandhram mahāpathaḥ |*
śmaśānam śāmbhavi madhya-mārgaḥ-cetyeka-vācakaḥ ||
Suṣumnā, Śūnyapadavi, Brahmarandhra, Mahāpatha (high-
way). Śmaśāna (cemetery) Śāmbhavi and Madhyamārga
(middle path),—these are synonymous.
5. *Tasmāt sarva-prayātṇena prabodhayitumiśvarīm |*
brahmadvāre-mukhe suptām mudrābhyāsam samācaret ||
 Therefore, in order to awaken, with all care, the goddess, asleep at the mouth of *brahmadvāra* (in *Suṣumnā*) one should practise *Mudrās*⁷⁰.
- 6, 7. *Mahāmudrā mahābandho mahāredhaśca khecarī |*
udṃyānam mūlabandhaśca bandho jālandharābhidhaḥ ||
karaṇi viparītākhyā rajroli śrīkticālanam |
idaṃ hi mudrā-daśakam jarā-maraṇa-nāśanam ||

Mahāmudrā, Mahābandha, Mahāvedha, Khecari, Udyāna, Mūlabandha and the *bandha* named *Jālandhara, Viparītakaraṇī, Vajroli* and *Śakticālana*—these are the ten *Mudrās* which destroy senility and death.

8. *Ādināthoditaṃ divyama-ṣṭaiśvarya-pradāyakam |
vallabham sarva-śiddhānāṃ durlabham marutāmapi ||*
(The above ten), stated by Ādinātha, which are divine, giver of eight *aiśvaryas*^{7 1} (i.e. *Siddhis*), dear to all the *Siddhas* and difficult to obtain even for gods.
9. *Gopanīyaṃ prayatnena yathā ratna-karaṇḍakam |
kasyacin-naiva vaktavyaṃ kulastri-surataṃ yathā ||*
(The above group of ten) should be kept secret like a basket of gems, and should not be told to anyone as in the case of intercourse with a woman of a high family.
10. *Pādamūlena vāmena yoniṃ saṃpidya dakṣiṇam |
prasāritaṃ pādaṃ kṛtvā karābhyāṃ dhārayed dr̥ḍham ||*
Having pressed the perineum with the left heel, and stretched out the right leg firmly, hold (the big toe) with the hands.
- 11, 12. *Kaṇṭhe bandhaṃ samā-ropya dhārayed vāyumu-rdhvataḥ |
yathā daṇḍāhataḥ sarpo daṇḍākāraḥ prajāyate ||
rjvibhūtā tathā śaktiḥ kuṇḍalī sahasā bhavet |
tadā sā maraṇāvasthā jāyate dvipuṭāśrayā ||*
Having made the (*Jālandhara*) *bandha* in the throat, hold the breath in the upper part (i.e. *Suṣumnā*). (Then) *Kuṇḍalī* becomes like a stick resembling a snake killed with a stick.
13. *Tataḥ śanaīḥ śanaireva recayennaiva vegataḥ |
īyaṃ khalu mahāmudrā mahāsiddhaiḥ pradarśitā ||*
Then one should exhale slowly, not rapidly. This, indeed, is *Mahāmudrā* shown by the great *Siddhas*.
14. *Mahākṣēṣādayo doṣāḥ kṣtyante maraṇādayaḥ |
mahāmudrāṃ ca tenaiva vadanti vibudhottamāḥ ||*
(By this) the great *Kṣēṣas*^{7 2} (sources of suffering) and death, etc. wear out. For that very reason, the wisest men call it *Mahāmudrā*.

15. *Candrāṅge tu samabhyasya sūryāṅge punarabhyaset |
yāvat tulyā bhavet saṁkhyā tato mudrāṁ visarjayet //*
Having practised (it) on the left side⁷³, again do it on the right side⁷⁴ so long as the numbers (of times of practice on each side) become equal. Then give up the (practice of) the *Mudrā*.
16. *Na hi pathyama-pathyaṁ vā rasāḥ sarve'pi nīrasāḥ |
api bhuktaṁ viṣaṁ ghoram pīyūṣamiva jīryati //*
(The effect of the practice of the above is that) no food is beneficial or harmful. Things of all *rasas*⁷⁵ (tastes) and the stale things or even deadly poison, if taken, are assimilated like nectar.
17. *Kṣaya-kuṣṭha-gudāvarta-gulma-jīrṇa-purogamāḥ |
tasya doṣāḥ kṣayaṁ yānti mahāmudrāṁ tu yo'bhyaset //*
Of one, who practises *Mahāmudrā*, the diseases, *Kṣaya* (consumption), *Kuṣṭha*, *Gudāvarta*, *Gulma*, *Ajīrṇa* (indigestion), etc. and those arising from *doṣas* (i.e. the disorder of *Vāta*, *Pitta* and *Kapha*) are cured.
18. *Kathiteyaṁ mahāmudrā mahā-siddhikarī nṛṇām |
gopniyā prayatnēn na deyā yasya kasyacit //*
This *Mahāmudrā*, conducive to the great success of men, has been stated ; it should be carefully kept a secret, and not taught to anybody and everybody.
19. *Pārśṇim vāmasya pādasya yonisthāne niyojayet |
vāmorūpari saṁsthāpya dakṣiṇaṁ caranaṁ tathā //*
One should place the heel of the left foot on the perineum, and the right foot over the left thigh.
20. *Pūrayitvā tato vāyurṁ hṛdaye cibukaṁ drdham |
niṣpādya yonimā-kuncya mano madhye niyojayet //*
Then, having inhaled, place the chin firmly on the heart (i.e. chest). Having pressed and contracted the perineum, fix the mind in the middle (*Nāḍī*, i.e. *Suṣumnā*).
21. *Dhārayitvā yathāśakti recayeda-nīlaṁ śanaiḥ |
savayāṅge tu samabhyasya dakṣāṅge punarabhyaset //*

Having retained the air to the best of capacity, exhale slowly.
Having practised on the left, practise again on the right.

22. *Matamatra tu keṣāṃcit kaṇṭhabandhaṃ vivarjayet /
rājadāntastha-jihvāyāṃ bandhaḥ śasto bhavediti //*

According to some, the contraction of the throat (*Jālandhara-bandha*) should be avoided, and the contraction, done by the tongue, pressed against the (root of the) front teeth (*Jihvā-bandha*) is commendable.

23. *Ayaṃ tu sarva-nāḍīnāmū-rdhvagati-nirodhakaḥ /
ayaṃ khalu mahābandho mahāsiddhi-pradāyakaḥ //*

This (*Jihvā-bandha* in the process of *Mahābandha*) checks the upward motion (of the *Prāṇa*) through all *Nāḍis* excepting *Suṣumnā*. The *Mahābandha*, indeed, leads to great success.

24. *Kālapāśa-mahābandha-vimocane-vicakṣaṇaḥ /
trivenī-saṃyamaṃ dhatte kedāraṃ prāpayenmanaḥ //*

This is capable of releasing one from the great noose of Yama. It brings about the confluence of the three streams (i.e. *Idā*, *Piṅgalā*, *Suṣumnā*). It makes the mind reach *Kedāra* (the holy seat of Śiva in the space between the eyebrows).

25. *Rūpā-lāvaṇyā-sampannā yathā strī puruṣaṃ vinā /
mahāmudrā-mahābandhau niṣphalau vedha-varjitaḥ //*

Like a woman, endowed with beauty and grace, without a man, *Mahāmudrā* and *Mahābandha* are fruitless without the (*Mahā*) *vedha*.

- 26-27a *Mahābandha-sṅhito yogī kṛtvā pūrakame-kadhiḥ /
vāyūnāṃ gatimā-vṛtya nibhṛtaṃ kaṇṭha-madrayā //*
samahastayugo bhūtau sphītau saṃtāḍayec-chaṇaiḥ //

The yogin, in the *Mahābandha* posture, having performed inhalation with concentration, and having stopped the course of the winds by *Jālandhara-bandha*, should place the two palms straight on the ground, and strike (the ground) slowly with the buttocks.

- 27b. *Putadvayama-tikramya vāyuh sphurati madhyagah ||*
 (Then) the wind, leaving the two (viz. *Idā* and *Piṅgalā*),
 flows through the middle (*Nāḍī*, i.e. *Suṣumnā*).
28. *Soma-sūryā-gni-sambandho jāyate cāmṛtāya vai |*
mṛtāvasthā samutpannā tato vāyur virecayet ||
 (Then) the union of moon, sun and fire (i.e. *Idā*, *Piṅgalā*,
Suṣumnā) take place, and leads to immortality. There
 arises a death-like condition : then exhale the air.
29. *Mahāvedho' yama-bhāsān-mahāsiddhi-pradāyakah |*
vali-palita-vepagnah sevyate sādhakottamaih ||
 This *Mahāveda*, due to practice, gives great success.
 Removing wrinkles, grey hair and shaking (of the body), it
 is resorted to by the best of devotees.
30. *Etat trayam mahāguhyam jarā-mṛtyu-rināśanam |*
vahni-rddhi-karam caiva hyaṁimādi-guṇapradam ||
 This trio, which is a great secret, averts senility and death,
 increases (the digestive) fire, and leads to the acquisition of
 the qualities of *Aṁimā*, etc.
31. *Aṣṭadhā kriyate caiva yāme yāme dine dine |*
punya-sambhāra-saṁdhāyi pāpaugha-bhiduraṁ sadā ||
samyak-śikṣāvatām evaṁ svalpaṁ prathamā-sādhanaṁ ||
 (These are) performed in eight ways everyday at every *yāma*
 (watch ; a three hour period). (They) always lead to a
 multitude of merit, and destroy the accumulation of sins.
32. *Kapāla-kuhare jihvā praviṣṭā viparitagā |*
bhrūvor-antargatā dṛṣṭir-mudrā bhavati khecarī ||
 The tongue, turned back, enters the cavity leading to the
 skull ; the eyes directed towards the space in between the
 eyebrows. This is *Khecarī-mudrā*.
33. *Chedana-cālana-dohaiḥ kalām krameṇātha vardhayet tāvat |*
sā yāvad bhrū-madhyam sprśati tadā khecarī-siddhiḥ ||
 By cutting⁷⁶, shaking⁷⁷ and doha⁷⁸ the tongue should be
 generally elongated till it touches the space between the
 eyebrows. Then is *Khecarī* performed.

34. *Snuhi-patra-nibhaṇ śāstraṇ sutikṣṇaṇ snigdha-nirmalam /
samādāya tatistena romamātraṇ samucchinat //*

Taking a very sharp, smooth and clean weapon like the leaf of the milkhedge, plant one should cut with it to a hair's breadth (the frenum or tender membrane connecting the tongue with the lower part of the mouth).

35. *Tataḥ saindhava-pathyābhyāṇ cārṇitābhyāṇ pragarṣayet /
punaḥ saptadine prāpte romamātraṇ samucchinat //*

Then rub (the part) with (a compound of) the powdered rock-salt and yellow myrobalan. Again, after seven days, cut to the extent of a hair's breadth.

36. *Evaṇ krameṇa ṣaṇmāsaṇ nityaṇ yuktaḥ samācaret /
ṣaṇmāsād-rasanā-mūla-śīrābandhaḥ praṇaśyati //*

Thus, one should do gradually and skilfully for six months ; then the bond of the vein at the root is fully severed.

37. *Kalāṇ parānmukhiṇ kṛtvā tripathe pariyojayet /
sā bhavet khecarī mudrā vyoma-cakraṇ taducyate //*

Turning back the tongue, one should unite it with the junction of the three ways (i.e. the junction of the three Nāḍis, *Idā*, *Pīṅgalā*, *Suṣumnā*, the cavity in the palate-roof). That becomes *Khecarī Mudrā*⁷⁹ ; it is called *Vyoma-cakra*.

38. *Rasanāmū-rdhvagāṇ kṛtvā kṣaṇārdhamapi tiṣṭhati /
viṣair-vimucyate yogī vyādhi-mṛtyu-jarādibhiḥ //*

The yogin, who remains even for half a *kṣaṇa* (= 24 minutes) with the tongue upturned, is saved from poisons, diseases, death, senility, etc.

39. *Na roga maraṇaṇ landrā na nidrā na kṣudhā trṣā /
na ca mūrchā bhavet tasya yo mudrāṇ vetti khecarim //*

One, who knows (how to perform) *Khecarī Mudrā*, has no disease, death, lassitude, (untimely) sleep, hunger, thirst and swoon.

40. *Piḍyate na sa rogeṇa lipyate na ca karmaṇa /
bādhyate na sa kālena yo mudrāṇ vetti khecarim //*

One, who knows (how to practise) *Khecari Mudrā*, is not afflicted by disease, nor tainted by (the fruit of), action, nor killed by Yama.

41. *Cittam carati khe yasmāj-jihvā carati khe gatā /
tenaiṣā khecarī nāma mudrā siddhair-nipūpitā //*

As the mind wanders in the sky (i.e. in the centre of the eyebrows, the tongue moves in the sky (i.e. the cavity above the palate), so the *Mudrā*, named *Khecari*, has been ascertained by the *Siddhas*.

42. *Khecaryā mudritam yena vivaram lambikor-dhvataḥ /
na tasya kṣarate binduḥ kāmīnyā-śleṣitasya ca //*

The seminal fluid of one, by whom the cavity in the upper part of the palate has been sealed with *Khecari Mudrā*, is not discharged (even) when embraced by a woman.

43. *Calito'pi yadā binduḥ samprāpto yoni-maṇḍalam /
vrajatyū-rdhvam hṛtaḥ śaktyā nibaddho yonimudrayā //*

Even when the semen flows, and reaches the genital organ, checked by *Yonimudrā*⁸⁰, it, being forcibly carried, goes upward.

44. *Ūrdhva-jihvaḥ sthīro bhūtvā somapānam karoti yaḥ /
māsārdhena na sandeho mṛtyum jayati yogavil //*

One, versed in *yoga*, who, being steady and with the tongue upturned, drinks *Soma*⁸¹, undoubtedly conquers death within half a month.

45. *Nityam soma-kalā-pūrṇam śarīram yasya yoginah /
takṣakenāpi daṣṭasya viṣam tasya na sarpatī //*

Even when bitten by *Takṣaka*, the poison does not spread in a *yogin* whose body is daily filled with the nectar of the moon-light.

46. *Indhanāni yathā vahnis-tailavartim ca dipakah /
tathā soma-kalā-pūrṇam dehi deham na muñcati //*

As the fire does not leave fuel, a lamp does not leave oil and wick, so also a corporeal being does not leave the body filled with the nectar of the digit of the moon.

47. *Gomāṃsaṃ bhakṣayen-nityaṃ pibeda-maravāruṇīṃ /
kulinaṃ tamahaṃ manya itare kulaghātakāḥ //*
I consider him to be of high lineage, who daily eats *gomāṃsa*⁸², and drinks *amaravāruṇī*⁸³, others are killers of the family.
48. *Go-śabdenoditā jihvā tat-praveśa hi tōluni /
gomāṃsa-bhakṣaṇaṃ tattva mahāpātaka-nāśanam //*
By the word 'go' the tongue is meant. Its entrance into the palate is *gomāṃsa-bhakṣaṇa* which destroys grave sins⁸⁴.
49. *Jihvā-praveśa-sambhūta-vahninot-pāditaḥ khalu /
candrāl sravati yaḥ sārāḥ sā syāda-maravāruṇī //*
The essence (i.e. nectar) which, generated by the fire, produced by the entrance of the tongue), flows from the moon, is *amaravāruṇī*.
50. *Cumbanti yadi lambikāgrama-niṣaṃ jihvā-rasa-syandini
sakṣārā kaṭukāmla-dugdha-sadrśī madhva jyā-tūlyā tathā /
vyādhināṃ haraṇaṃ jarānta-karaṇaṃ śāstrāgamo-dīraṇaṃ
tasya syāda-maratvama-ṣṭa-guṇitaṃ siddhāṅganā-karṣaṇam //*
If the tongue always touches the cavity in the palate, causing the flow of nectar (of the moon, salty, pungent and sour, comparable also to milk, honey and ghee, all maladies are destroyed, old age is put an end to, missiles are checked, immortality and the eight *Siddhis* are acquired and the damsels of the *Siddhas* are attracted.
51. *Mūrdhanah ṣoḍaśa-patra-galitaṃ prāṇāda-vāptaṃ haṭhā-
dūrdhvāsyo rasanāṃ niyamyā vivare śaktiṃ parāṃ cintayan /
utkallolakalā-jalaṃ ca vimalaṃ dhārāmayāṃ yaḥ pibennir-
vyādhīḥ sa mṛṇāla-komala-vapur-yogī ciraṃ jīrati //*
The *yogin*, who, with face turned upwards and tongue closing the cavity of the palate, meditates upon the Supreme Power (*Kuṇḍalinī*), and drinks the limpid stream of ambrosia flowing in waves from the moon from the head into the sixteen-petalled lotus (in the throat) through breath-control, during the performance of *Haṭhayoga*, being freed from diseases, lives long with the body soft and beautiful like a lotus-stem.

52. *Yatprāleyaṃ prahitasuṣīraṃ meru-mūrdhāntarasthaṃ
tasmimṣtattvaṃ pravadaṭi sudhīḥ-tanmukhaṃ nimnagānām /
candrāt sārāḥ sravati vapuṣas-tena mṛtyur-narāṇām
tad badhnīyāt sukaraṇamadho nānyathā kāyasiddhiḥ //*

Within the upper part of *Meru* (i.e. *Suṣumnā*) in the cavity, which is the fountain-head of the *Nāḍīḥ*, nectar flows. He, of pure intellect, sees therein the truth (i.e. his *Ātman*). From the moon flows nectar, the essence of the body, and, therefore, death comes to man. So, one should perform the salutary *Khecari Mudrā*. Otherwise, there can be no physical perfection (imparting beauty, grace, strength and self-restraint to the body).

53. *Suṣīraṃ jñāna-janaḥ pañca-srotaḥ-samanvitam /
tiṣṭhate khecarī mudrā tasmin śūnye nirañjane //*

The cavity, with five streams, causes knowledge. In that void (of the cavity), free from the taints (of the effects of nescience, grief, delusion, etc.), the *Khecari Mudrā* remains,

54. *Ekam sṛṣṭimayaṃ bījamekā mudrā ca khecarī /
eko devo nirālamba ekāvasthā ca manonmanī //*

There is a single germ of creation (i.e. *Om*), there is one *Mudrā*, *Khecari*, there is one god not dependent on anything, there is one spiritual condition, *Manonmanī*.

55. *Baddho yena suṣumnāyāṃ prāṇastūḍḍīyate yataḥ /
tasmādu-ḍḍīyānākhyo'yaṃ Yogibhiḥ samudāhṛtaḥ //*

The *yogins* call it *Uḍḍīyāna*, because by it *Prāṇa* is fixed in *Suṣumnā*, and flies through it.

56. *Uḍḍīnaṃ kurute yasmāda-viśrāntaṃ mahākhagaḥ /
Uḍḍīyānaṃ tadeva syāt tatra bandho' bhidhiyate //*

As the great bird (i.e. *Prāṇa*), without cessation, flies (through *Suṣumnā*) it is (called) *Uḍḍīyāna*. In it, *Bandha* is being stated.

57. *Udare paścimaṃ tānaṃ nābherū-rdhvaṃ ca kārayet /
Uḍḍīyāno hyasau bandho mṛtyu-mātaṅga-kesarī //*

The abdomen should be drawn back above (and below) the navel. That is *Uḍḍiyāna-bandha*, the lion to the elephant in the form of death

58. *Uḍḍiyānaṃ tu sahaṃ gururā kathitaṃ sadā |
abhyaset satataṃ yastu vṛddho'pi taruṇāyate ||*

Even an old man, who always practises the natural *Uḍḍiyāna* (*bandha*), directed by the preceptor, acts like a young man.

59. *Nābherū-rdhvama-dhaścāpi tānaṃ kūryāt prayatnataḥ |
ṣaṃmāsama-bhyasen-mṛtyuṃ jayatyeva na saṃśayaḥ ||*

One, who carefully draws back (the abdomen) above and below the navel, and practises for six months, doubtlessly defeats death.

60. *Sarveṣāmeva bandhānāmu-ttamo hyuḍḍiyānakaḥ |
uḍḍiyāne dr̥dhe bandhe muktiḥ svābhāviki bhavati ||*

Among all the *Bandhas*, the best is, indeed, *Uḍḍiyānaka*. *Uḍḍiyāna bandha* being firm, salvation becomes natural.

61. *Pārṣṇi-bhāgena saṃpīḍya yonimā-kuñcayed gudam |
apānamū-rdhvamākṛṣya mūlabandho' bhidhiyate ||*

Having pressed the perineum with the heel, contract the anus, drawing *Apāna* upwards— this is called *Mūlabandha*.

62. *Adhogatima-pānaṃ vā ūrdhagaṃ kurute batāt |
ākuñcanena taṃ prāhur-mūlabandhaṃ hi yoginaḥ ||*

The *yogins* call that *Mūlabandha* in which by contraction (of *Mūlādhāra*) the downward *Apāna* is forcibly made to move upward.

63. *Gudaṃ pārṣṇyā tu saṃpīḍya vāyuma-kuñcayed balāt |
vāraṃ vāraṃ yathā cordhvaṃ samāyūti samīraṇaḥ ||*

Having pressed the anus with the heel, compress the air forcibly again and again so that the air comes up.

64. *Prāṇāpānau nāda-bindu mūlabandhena caikatām |
gatvā yogasya saṃsiddhiṃ yacchato nātra saṃśayaḥ ||*

Through *Mūlabandha*, *Prāṇa* and *Apāna* unite with *Nāda* and *Bindu*, and doubtlessly confers success of *yoga*.

65. *Apāna-prāṇayor-aikyaṃ kṣayo mūtra-purīṣayoḥ /*
yuvā bhavati vṛddho'pi satataṃ mūlabandhanāt //
 The unity of *Apāna* and *Prāṇa* causes decrease of urine and excrement. Due to constant practice of *Mūlabandha*, even an old man becomes young.
66. *Apāna ūrdhvage jāte prayāte vahni-maṇḍalam /*
tadā-nala-śikhā dīrghā jāyate vāyunāhatā //
 When *Apāna* moves upward, and goes to the sphere of fire, the flame of the fire, being struck by the air, becomes long.
67. *Tato yāto vahny-apānau prāṇamu-ṣṇa-svarūpakam /*
tenātyanta-pradīptastu jvalano deha-jastathā //
 Then the fire and *Apāna* go to *Prāṇa* which is of a warm nature. By that the fire in the body becomes excessively kindled.
68. *Tena kuṇḍaliniḥ suptā saṃtaptā saṃprabudhyate /*
daṇḍahatā bhujāṅgiva niḥśvasya rjūtāṃ vrajet //
 That is why the sleeping *Kuṇḍalini*, being heated, awakes, (and) having breathed becomes straight like a serpent, struck with a stick.
69. *Bilam praviṣṭena tato brahma-nāḍyantaram vrajet /*
tasmān-nityaṃ mūlabandhaḥ karlavyo yogibhiḥ sadā //
 (Then *Kuṇḍalini*), like (a serpent) entered into a hole, goes into *Brahmanāḍī*. Therefore, *Mūlabandha* should always be practised daily by the yogins.
70. *Kaṇṭhamā-kuñcya hṛdaye sthāpayec-cibukaṃ drdham /*
bandho jālandharākhyo'yaṃ jarā-mṛtyu-vināśakah //
 Having contracted the throat, place the chin firmly on the heart (i.e. chest). This is *Jālandhara-bandha*, the destroyer of senility and death.
71. *Badhnāti hi śīrājālama-dhogāmi nabhojalam /*
tato jālandharo bandhaḥ kaṇṭha-duḥkhaugha-nāśanaḥ //
 As it fixes fast the network of veins, and checks the downward (flow of) the sky-water (i.e. the ambrosial fluid flowing from

the cavity in the palate), this *bandha* is (called) *Jālandhara-bandha*, the destroyer of the host of troubles of the throat.

72. *Jālandhare kṛte bandhe kaṇṭha-saṃkoca-lakṣaṇe |*

na piyūṣaṃ patatyagnau na ca vāyuh prakupyati ||

When the *Jālandhara-bandha*, marked by the contraction of the throat, is done, the nectar (flowing from the cavity of the palate) does not fall in the (gastric) fire nor is the wind (as an element of the body) agitated.

73. *Kaṇṭha-saṃkocanenaiva dve nāḍyau stambhayed dṛḍham |*

madhya-cakramidaṃ jñeyaṃ ṣoḍaśā-dhāra-bandhanam ||

By the contraction of the throat, indeed, one renders the two *Nāḍis* (i.e. *Idā* and *Pīṅgalā*) motionless. This is known as *Madhya-cakra* (i.e. *Viśuddhi*), the binder of the sixteen receptacles⁸⁵.

74. *Mūlasthānaṃ samākuñcya udḍīyānaṃ tu kārayet |*

idāṃ ca pīṅgalāṃ baddhvā vāhayet paścime pathi ||

Having contracted the anus, one should practise *Udḍīyāna*. Having constrained *Idā* and *Pīṅgalā*, make (the breath) flow through *Suṣumnā*.

75. *Anenaiva vidhānena prayāti pavano layam |*

tato na jāyate mṛtyur-jarā-roḡādikaṃ tathā ||

By this very means the breath gets *laya*⁸⁶. Then death does not arise nor senility and disease, etc.

76. *Bandha-trayaṃidaṃ śreṣṭhaṃ mahā-siddhaiśca sevitaṃ |*

sarveṣāṃ haṭha-tantrāṇāṃ sādhanam yogino viduḥ ||

This triad of *Bandhas* is the most excellent, resorted to by the *Siddhas*; the *yogins* know it as the means of all *Haṭha-yoga* practices.

77. *Yatkiṃcit sravate candrāda-mṛtaṃ divya-rupiṇaḥ |*

tat sarvaṃ grasate sūryas-tena piṇḍo jarāyutah ||

The sun⁸⁷ quaffs whatever nectar flows from the moon⁸⁸ of the divine form. For that reason, the body becomes subject to senile decay.

78. *Tatrāsti karaṇaṃ divyaṃ sūryasyamukha-vañcanam /
gurūpadeśato jñeyaṃ na tu śāstrārtha-koṭibhiḥ //*

There is an excellent process which deceives the mouth of the sun ; it is to be known from the preceptor's instruction, and not by crores of interpretations of the scriptures.

79. *Ūrdhva-nābhera-dhas-tālor-ūrdhvaṃ bhānur-adhaḥ śaśi /
karaṇi viparītākhyā guru-vākyenu labhyate //*

When, in an aspirant, the sun is above and the moon below, the navel is above and the palate below, it is the *Karaṇi* named *Viparita* which is learnt from the instruction of the preceptor.

80. *Nityama-bhyāsa-yuktasya jaṭharāgni-vivardhini /
ākāro bahulas-tasya saṃpādyah sādhakasya ca //*

(The above *Viparita-karaṇi*) increases the gastric fire of one who practises it daily. Plenty of food should be taken by the devotee.

81. *Alpāhāro yadi bhaveda-gnir-dahati tat-kṣaṇāt /
adhaḥ śirāścordhva-pādaḥ kṣaṇam syāt prathame dine //*

If he eats sparingly, the fire instantaneous!y burns (the body). On the first day, he should remain for a moment with the head below and feet above⁸⁷.

82. *Kṣaṇācca kiṃcīda-dhikama-bhyasecca dine dine /
valitaṃ palitaṃ caiva śaṇmāsordhvaṃ na dṛśyate /
yāma-mātraṃ tu yo nityama-bhyaset sa tu kālājīti //*

Practise it daily increasing little by little more than a moment ; (then) wrinkle and grey hair are not seen after six months. One, who daily practises it for only a *yāma* (i.e. three hours), conquers death.

83. *Svecchayā vartamāno'pi yogoktair-niyamair-rinā /
vajrolīṃ yo vijānāti sa yogi siddhibhājanam //*

One who, though living in a self-willed way, without the regulations prescribed in *yoga*, knows *Vajrolī*, is a *yogi* worthy of success.

84. *Tatra vastu-dvayaṃ vakṣye durlabhaṃ yasya kasyacit /
kṣīraṃ caikaṃ dvitīyaṃ tu nārī ca vaśavartinī //*

In that matter (i.e. practice of *Vajrolī*), I shall speak of two things difficult to obtain for anyone ; one is milk (at proper time⁸⁸), the second is a woman who is under control.

85. *Mehanena śanaiḥ samyagū-rdhvā-kuñcanama-bhyaset /
puruṣo'pyathavā nārī vajrolī-siddhimā-pnuyāt //*

After sexual intercourse, the man or the woman should slowly and carefully practise the upward contraction⁸⁹ of the penis ; (thus) one gets success in *Vajrolī*.

86. *Yatnataḥ śasta-nālena phūtkāraṃ vajra-kandare /
śanaiḥ śanaiḥ prakurvīta vāyu-saṃcāra-kāraṇāt //*

Carefully blow into the hole of the penis through a commendable tube very slowly for the passage of the air.

87. *Nārībhage patad-binduma-bhyāsenordhvamā-haret /
calitaṃ ca niḥsaṃ bindumū-rdhvamā-kṛṣya rakṣayet //*

By practice (of *Vajrolī Mudrā*), draw upward the semen that is about to drop into the genital organ of the woman. One should draw up one's own semen, if fallen, (with the woman's seminal fluid), and preserve it.

88. *Evaṃ saṃrakṣayed binduṃ mṛtyuṃ jayati yogavit /
maraṇaṃ bindupātena jīvanaṃ bindu-dhāraṇāt //*

One, versed in *yoga*, should thus preserve semen ; (thereby) he conquers death. Due to discharge of semen, there is death : there is (prolongation of) life due to the preservation of semen.

89. *Sugandho yogino dehe jāyate bindu-dhāraṇāt /
yāvad binduḥ sthīro dehe tāvat kālabyaṃ kutaḥ //*

Owing to the preservation of semen, fragrance arises in the body of the *yogin*. So long as semen is retained in the body, whence is the fear of death ?

90. *Cittāyattaṃ nr̥ṇāṃ śukraṃ śukrāyattaṃ ca jīvitam /
tasmāc-chukraṃ manaścaiva rakṣaṇīyaṃ prayatnataḥ //*

The semen of men is dependent on the mind, and life is dependent on semen. So, semen and mind should be carefully preserved (controlled in the case of mind).

91. *Rtumatyā rajo'pyevaṃ nijam bindum ca rakṣayet /*

menḍhrena-karṣayedū-rdhvam samyaga-bhyāsa yogavit //

One, who is versed in the *yoga* of proper practice (of *Vajrali*) should, by drawing up (the fluid) through the penis, preserve his own semen and thus also the menstrual discharge of a woman in her monthly course⁹⁰.

92-93. *Sahajoliścāmarolir-vajrolī bheda ekataḥ /*

jale subhasma niṣṣīpya dagdha gomaya-sambhavam //

vajrolī-maithunā-dūrdhvam strīpumsoḥ svaṅgalopanam /

āsinayoḥ suktenaiva muktavyāpārayoḥ kṣaṇāt //

Due to the same result, *Sahajolī* and *Āmarolī* are varieties of *Vajrolī*. Having thrown into water well-prepared ashes, produced from burnt cakes of cowdung, besmear the good parts of the woman and the man after intercourse in the *Vajrolī* manner, when the two, free from action, are happily seated.

94. *Sahajolir-iyam proktā śraddheya yogibhiḥ sadā /*

ayam śubhakarō yogo bhoga-yukto'pi muktidaḥ /

This is called *Sahajolī* which is always held in esteem by the *yogins*. This *yoga* is salutary (and), though mixed with enjoyment, is the bestower of liberation.

95. *Ayam yogah puṇyavatām dhīrāṇām tattvadarśinām /*

nir-matsarāṇām vai siddhyenna tu matsara-śālinām //

This *yoga* is of those who have *puṇya* (merit), those who are *dhīra*, those who realise the truth, those who are devoid of jealousy ; it does not succeed in the case of those who are jealous.

96. *Pittolvanatvāt prathamā-mbudhārām*

viḥāya niḥsāratayā-ntyadhārām /

niṣevyate śītala-madhya-dhārā

kāpālike khaṇḍamate' marolī //

Having given up the first flow of water (i.e. urine)⁹¹ as it aggravates bile, (as well as) the last flow as it is without substance, the cool mid-stream is absorbed ; in the opinion of the *Khaṇḍakāpālikas*, this is *Amarolī*.

97. *Amarīm yaḥ piben-nityaṃ nasyaṃ kurvan dine dine /
vajrolīma-bhyaṣet samyak sāmārolīti kathyate //*

One, who daily drinks *Amari*⁹², and daily inhales it through the nose, should properly practise *Vajrolī*. That is called *Amarolī*.

98. *Abhyāsān-niḥsṛtāṃ cāndrīm vibhūtyā saha miśrayet /
dhārayed-uttamāṅgeṣu divya-drṣṭiḥ prajāyate //*

Mix with ashes the lunar (discharge, i.e. the nectar flowing from the moon) due to practice, (and) apply it over the *Uttamāṅgas*⁹³. (Thus) divine sight⁹⁴ arises.

99. *Puṃso binduṃ samākuñcyā samyaga-bhyāsa-pāṭavāt /
yadi nārī rajo rakṣed vajrolyā sāpi yoginī //*

If a woman, due to skill in proper practice, having drawn the semen of man, preserves her own by means of *Vajrolī*, (then) she is also a female yoginī.

100. *Tasyāḥ kiṃcid rajo-nāśaṃ na gacchati na saṃśayaḥ /
tasyāḥ śarīre nādaśca bindutāmeva gacchati //*

Doubtlessly even a little of her seminal fluid is not lost. Also in her body, *Nāda* attains the state of *bindu*⁹⁵.

101. *Sa bindus-tad-rajaścaiva ekībhūya svadehagau /
vajrolyā-bhyāsa-yogena sarva-siddhiṃ prayacchataḥ //*

That seminal fluid of the man and of the woman, being combined and remaining in the body by the practice of *Vajrolī*, bestows all *Siddhis*

102. *Rakṣedā-kuñcanādū-rdhvaṃ yā rajaḥ sā hi yoginī /
alitā-nāgataṃ vetti khecarī ca bhaved dhruvam //*

A woman, who preserves her *rajas* above by contraction (of the vagina), is, indeed, a *yoginī* ; she knows the past and the future, and surely becomes *Khecarī* (a woman roaming the sky)⁹⁶.

103. *Deha-siddhiṃ ca labhate vajrolyabhyāsa-yogataḥ |
ayam puṇyakaro yogo bhoge bhukte'pi muktidaḥ ||*
Due to practice of *Vajrolī*, one attains physical perfection too. This *yoga* leads to merit, and confers salvation even when enjoyment is experienced.
104. *Kuṭilāṅgī kuṇḍalinī bhujāṅgī śaktir-iśvari |
Kuṇḍalya-rundhati caite śabdāḥ paryāya-vācakāḥ ||*
Kuṭilāṅgī (etc.)—these words are synonymous.
105. *Udghāṭayet kapāṭam tu yathā kuṇḍikayā haṭhāt |
kuṇḍalinyā tathā yogī mokṣa-dvāraṃ vibhodayet ||*
As one forcibly opens a door with a key, so a *yogin* should open the door of emancipation with *Kuṇḍalinī* by means of *Haṭha*(*yoga*).
106. *Yena mārgena gantavyaṃ brahma-sthānaṃ nirāmayam |
mukhenā-cchādya tad-dvāraṃ prasuptā paramēśvari ||*
The Supreme Goddess (i.e. *Kuṇḍalinī*) is asleep covering, with her mouth, the door of that path by which the seat of Brahman (i.e. *Brahmarandhra*), free from suffering, is to be reached.
107. *Kandordhve kuṇḍalī śaktiḥ suptā mokṣāya yoginām |
bandhanāya ca mūḍhānām yastāṃ vetti sa yogavit ||*
Śakti, named *Kuṇḍalinī*, asleep above the *kanda*⁹⁷, is conducive to the salvation of the *yogins*, and causes bondage of the foolish. One, who knows Her, is versed in *yoga*.
108. *Kuṇḍalī kuṭilākāra sarpavat parikṛtītā |
sā śaktiś-cālītā yena sa mukto nātra saṃśayaḥ ||*
Kuṇḍalī, curved in form, is said to be like a serpent. One, by whom that *Śakti* is made to move, is liberated ; there is no doubt about it.
109. *Gaṅgā-yamunayor-madhye bālarandhāṃ tapasvinīm |
balātkāreṇa grhṇīyāt tad viṣṇoḥ paramaṃ padam ||*
Forcibly catch hold of the ascetic *bālarandhā*⁹⁸ in between⁹⁸ the Ganges and the Yamunā⁹⁹ ; that is the supreme abode of Viṣṇu.

110. *Idā bhagavati gaṅgā piṅgalā yamunā nadi /*
idā-piṅgalayor-madhye bālaraṇḍā ca kuṇḍali //

Idā is Goddess Gaṅgā, *Piṅgalā* the river Yamunā. In between *Idā* and *Piṅgalā* is *Kuṇḍali*, the *bālaraṇḍā*.

111. *Pucche pragrhya bhujagiṃ suptāmu-dbodhayecca tām /*
nīdrām vihāya sā śaktirū-rdhvam-utthiṣṭhate haṭhāt //

By seizing the serpent by the tail, awaken her who is asleep. Shaking off sleep, that *Śakti* rises up with force.¹⁰⁰

112. *Avasthitā caiva phaṇāvati sā*
prātaśca sāyaṃ praharārdha-mātram /
prapūrya sūryāt paridhāna-yuktyā
pragrhya nityaṃ paricālanīyā //

Having inhaled through the sun (i.e. *Piṅgalā*), that serpent (lit. the one having a hood), remaining in that condition, should be seized by the process of *paridhāna*¹⁰¹, and made to move daily in the morning and evening for only half a *Prahara* (one *Prahara* = approximately three hours).

113. *Ūrdhvaṃ vitastī-mātram tu vistāraṃ caturāṅgulaṃ /*
mṛdulaṃ dhavalaṃ proktaṃ veṣṭitāmbara-lakṣaṇam //

The (*kanda*) is only one *Vitastī*¹⁰² above (the anus) and four *aṅgulas*¹⁰³ wide, soft, white, and possessing the characteristics of a rolled cloth.

[The translator of the *HYP* adds : Two *aṅgulas* above the anus and two below the penis is the middle of the body. The *kanda* is nine *aṅgulas* from the middle of the body. It is like an egg, and is covered by membranous coverings. In the case of beasts and birds, it is in the middle of the abdomen.]

114. *Sati vajrāsane pādau karābhyāṃ dhārayed drḍham /*
gulpha-deśa-samīpe ca kandaṃ tatra prapīdayet //

There being *Vajrāsana*, (the *yogin*) should firmly hold the feet near the ankles. In that condition, he should press the *kanda*.

115. *Vajrāsane sthito yogi cālayitvā ca kuṇḍalinīṃ |*
kuryāda-nantaram bhastrāṃ kuṇḍalinīmāśu bodhayet ||
 Seated in *Vajrāsana*, the *yogin*, having caused *Kuṇḍalinī* to move, should perform *Bhastrā*, (and thereby) soon awaken *Kuṇḍalinī*.
116. *Bhānorā-kuñcanaṃ kuryāt kuṇḍalinīṃ cālayettataḥ |*
mṛtyu-vaktra-gatasypī tasya mṛtyu-bhayaṃ kutaḥ ||
 Contract the sun¹⁰⁴ (that is in the region of the navel), then cause *Kuṇḍalinī* to move. Of him, even in the mouth of death, whence is the fear from death ?
117. *Muhūrta-dvaya-paryantaṃ nirbhayaṃ cālanādasau |*
ūrdhramā-kṛṣyate kiṃcit suṣumnāyāṃ samudgatā ||
 As a result of fearlessly moving for two *Muhūrtas*¹⁰⁵. (*Kuṇḍalinī*), reaching *Suṣumnā*, is drawn a little upward.
118. *Tena kuṇḍalinī tasyāḥ suṣumnāyā mukhaṃ dhruvam |*
jāhāti tasmāt prāṇo'yaṃ suṣumnāṃ vrajati svataḥ ||
 By that (process) *Kuṇḍalinī* surely leaves the mouth of that *Suṣumnā*. Hence this *Prāṇa* automatically proceeds to *Suṣumnā*.
119. *Tasmāt saṃcālayen-nityaṃ sukha-suptāma-rundhatim |*
tasyāḥ saṃcālanenaiva yogi rogaiḥ pramucyate ||
 So, daily cause *Arundhatī*, sleeping happily, to move. By her very movement the *yogin* becomes free from diseases.
120. *Yena saṃcālītā śaktiḥ sa yogi siddhi-bhājanam |*
kimatra bahunoktena kālaṃ jayati līlayā ||
 That *yogin*, by whom *Śakti* is caused to move, is worthy of *Siddhi*. What's the use of saying much ? (He) easily conquers Death.
121. *Brahmacarya-ratasyaiva hityaṃ hila-mitāśinaḥ |*
maṇḍalād drśyate siddhiḥ kuṇḍalya-bhyāsa-yoginaḥ ||
*Siddhi*¹⁰⁶ is seen, after a *Maṇḍala*¹⁰⁷, of the *yogin* practising *Kuṇḍalinī* (i.e. *Śakti-cālana*, moving the *Śakti*), daily eating beneficial and moderate food, if he is only engaged in *brahmacarya*.

122. *Kuṇḍalinī cālayitvā tu bhastrāṃ kuryād viśeṣataḥ /
evama-bhyasyato nityaṃ yamino yamabhīḥ kutah //*

Having caused *Kuṇḍalinī* to move, practise particularly *Bhastrā*. Whence is fear from Yama for a self-restrained person daily practising in this way.

123. *Dvā-saptati-sahasrāṇāṃ nāḍināṃ mala-śodhane /
kutah prakṣālano-pāyah kuṇḍalya-bhyasanādṛte //*

Excepting *Kuṇḍalyabhyāsa* (practice of causing K. to move), where is the means of washing for purifying the impurities of seventy-two thousand *Nāḍis* ?

124. *Iyāṃ tu madhyamā nāḍī dr̥ḍhābhyāsenā yoginām /
āsana-prāṇa-samnyāma-mudrābhiḥ saralā bhavet //*

This middle *Nāḍī* (*Suṣumnā* becomes easy (for the access of *Prāṇa*) by the firm practice, by *yogins*, of *āsana*, *prāṇa-yāma* and *mudrā*.

125. *Abhyāse tu vinidrāṇāṃ mano dhṛtvā samādhinā /
rudrāṇi vā parā mudrā bhadrāṃ siddhiṃ prayacchati //*

The *mudrā*, called *Rudrāṇi* (i.e. *Śāmbhavi*) or any other *mudrā* (e.g. *Unmanī*, etc.) confers beneficial success to those who are free from laziness in practice after restraining the mind by concentration.

126. *Rājayogaṃ vinā pṛthvī¹⁰⁸ rājayogaṃ vinā niśā /
rājayogaṃ vinā mudrā vicitrāpi na śobhate //*

Without *Rājayoga* the earth, without *Rājayoga* the night, without *Rājayoga mudrā*, though varied, does not become graceful.

127. *Mārutasya vidhiṃ sarvaṃ manoyuktaṃ samabhyaset /
itaratra na kartavyā mano-vṛttir-manīṣiṇā //*

One should practise all the breathing processes with a concentrated mind. By a high-minded person the function of the mind should not be directed anywhere else.

128. *Iti mudrā daśa proktā ādināthena śambhunā /
ekaikā tasu yamināṃ mahā-siddhi-pradāyini //*

These are the ten *Mudrās* told by Ādinātha Śambhu. Of them, each one contributes great success to those who are self-restrained.

129. *Upadeśaṃ hi mudrāṇāṃ yo datte sāṃpradayikam /
sa eva śrīguruḥ svāmī sākṣādīśvara eva saḥ //*

One, who imparts traditional instructions about *Mudrās*, is, indeed, Śrī Guru, the Lord ; he is indeed, God in person.

130. *Tasya vākyaparo bhūtvā mudrābhyāse samāhitaḥ /
aṇimādi-guṇaiḥ sārdaṃ labhate kāla-vañcanam //*

One who, with a concentrated mind (and) implicitly heeding his (Guru's) words, practises *Mudrā*, acquires (the power of) deceiving Death, and is endowed with the qualities, *Aṇimā*, etc.

Here ends *Upadeśa* III, named *Mudrā-vidhāna*, of *Haṭhayoga-pradīpikā*, composed by the greatest of *yogins*, Svātmārāma.

UPADEŚA IV

1. *Namah śivāya gurave nādabindukalātmane /
nirañjanapadam yāti nityaṃ tatra parāyaṇaḥ //*

Salutation to Śiva, the *Guru*, who is of the nature of *Nāda*, *Bindu* and *Kalā* ; one, devoted to Him, as the sole refuge, attains the pure state¹¹⁰.

2. *Athedānīṃ pravakṣyāmi samādhikramamu-ttamam /
mṛtyughnaṃ ca sukhopāyaṃ brahmānandakaraṃ paraṃ //*

Now I shall speak of the best process of *Samādhi*, which is the destroyer of death, the means of happiness, causing the supreme bliss of (realising) *Brahman*.

- 3-4. *Rājayogaḥ samādhiśca unmanī ca manonmanī /
amaratvaṃ layastattvaṃ śūnyāśūnyaṃ paraṃ padam //
amanaskaṃ tathādvaitaṃ nirālambaṃ nirañjanam /
jīvanmuktiśca sahajā turyā cetyakavācakāḥ //*

Rājayoga, *Samādhi*, *Unmanī*, *Manonmanī*, *Amaratva*, *Laya*, *Tattva*, *Śūnyāśūnya*, *Parapada*, *Amanaska*, *Advaita*, *Nirālamba*, *Nirañjana*, *Jīvanmukti*, *Sahaja* and *Turya*—these are synonymous.

5. *Salile saindhavaṃ yadvat sāmyaṃ bhajati yogataḥ /
tathātma-manasoraikyaṃ samādhira-bhidhiyate //*

The oneness of *Ātman* (soul) and mind, like the sameness of rocksalt and water¹¹¹, is called *Samādhi*.

6. *Yadā saṃkṣīyate prāṇo mānasaṃ ca praliyate /
tadā samarasatvaṃ ca samādhira-bhidhiyate //*

When *Prāṇa* is completely eroded (i.e. *Kumbhaka*), and mind is absorbed (in the self), the identity of form¹¹² is called *Samādhi*.

7. *Tat-samaṃ ca dvayor-aikyaṃ jīvātma-paramātmanoḥ /
pranaṣṭa-sarva-saṃkalpaḥ samādhīḥ so'bhidhiyate //*

That is called *Samādhi* in which there is unity of the two, *Jīvātman* and *Paramātman*, and all desires are lost.

8. *Rājayogasya mātmyam ko vā jñāti tattvataḥ /*
jñānam muktiḥ sthitiḥ siddhir-guru-vākyena-labhyate //
 Who actually knows the greatness of *Rājayoga*? Knowledge, salvation, steadiness and success are acquired through the words of the *Guru*.
9. *Durlabho viśaya-tyāgo durlabham tattva-darśanam /*
durlabhā sahaīyāvasthā sadguroḥ karuṇām vinā //
 Without the compassion of the honest *Guru*, rare is the renunciation of worldly objects, rare is the realisation of the truth, rare is the natural state.
10. *Vividhair-āsanaiḥ kumbhair-vicitraiḥ karaṇairapi /*
prabuddhāyām mahāśaktau prāṇaḥ śūnye pralīyate //
Prāṇa is lost in the void when the Great Power (*Kuṇḍalīnī*) is roused by various *āsanas*, *kumbhakas* and *karaṇas* (*Mahāmudrā*, etc.—comm.).
11. *Uṭpanna-śakti-bodhasya tyakti-niḥśeṣa-karmaṇaḥ /*
yogīnaḥ sahaīyāvasthā svayameva prajāyate //
 The natural state of a *yogin* arises of its own accord when, in him, there is awakening of *Śakti* (*Kuṇḍalīnī*), and he has renounced all actions.
12. *Suṣumnā-vāhīni prāṇe śūnye viśati mānase /*
tadā sarvāṇi karmāṇi nirmulayati yogavit //
 One, who is versed in *yoga*, uproots all actions when *Prāṇa* flows through *Suṣumnā* (and) the mind enters the void.
13. *Amarāya namas-tubhyaṁ so'pi kālas-tvayā jitaḥ /*
patitaṁ vadane yasya jagade-tac-carācaram //
 Salutation to you, O immortal one¹¹³, even that *Kāla* (Death or Yama), into whose mouth this world of the moving and non-moving objects fall, has been conquered by you.
14. *Citte samatvamā-panne vāyau vrajati madhyame /*
tadā-maroli vajroli sahaījoli prajāyate //

The mind having reached equanimity, the air going through the middle (*Nāḍī* ; *Suṣumnā*), *Amarolī*, *Vajrolī* and *Sahajolī* arise.

15. *Jñānaṃ kuto manasi sambhavatiha tāvat*

prāṇo'pi jīvati mano mriyate na yāvat /

prāṇo mano dvayamī-daṃ vilayaṃ nayed yo

mokṣaṃ sa gacchati naro na kathaṃcidanyaḥ //

In this world, whence is knowledge so long as *Prāṇa* is alive¹¹⁴, and the mind does not die¹¹⁵. That man, who destroys both *Prāṇa* and *Manas*¹¹⁶, attains salvation ; no other person by any means (can attain it).

16. *Jñātvā suṣumnā-sadbhedaṃ kṛtvā vāyur ca madhyagam /*

sthītvā sadaiva susthāne brahmarandhre nirodhayet //

Having known well how to open the *Suṣumnā*, having caused the air to be in the middle (*Nāḍī*, viz. *Suṣumnā*), and having always remained at a good place¹¹⁷, one should restrain (it) in *Brahmarandhra*.

17. *Sūryācandramasau dhataḥ kālaṃ rātriṃdivātmakam /*

bhoktrī suṣumnā kālasya guhyame-tadu-dāhṛtam //

The sun and the moon make Time consisting of night and day. *Suṣumnā* is the eater of Time. This is said to be secret.

18. *Dvā-saptati sahasrāṇi nāḍī-dvārāṇi pañjare /*

Suṣumnā śāmbhavi śaktiḥ śeṣāstveva nirarthakāḥ //

There are seventy-two thousand passages of *Nāḍīs* of Śāmbhu (Śiva) in the body ; the remaining ones are, indeed, useless.

19. *Vāyur paricito yasmāda-gninā saha kuṇḍalim /*

bodhayitvā suṣumnāyām praviśeda-nirodhataḥ //

As the air is practised (i.e. controlled), it should be made to awaken *Kuṇḍalinī* along with (gastric) fire, and enter *Suṣumnā* without obstruction.

20. *Suṣumnā-vāhini prāṇe siddhyatyeva manonmani /*

anyathā tvitarābhyāsāḥ prayāsāyaiva yoginām //

When *Prāṇa* flows through *Suṣumnā*, *Manonmani* certainly succeeds. Otherwise, the other practices are only for the exertion of the *yogins*.

21. *Pavano badhyate yena manas-tenaiva badhyate /
manaśca badhyate yena pavanas-tena badhyate //*
Mind is restrained by him who controls the breath. The very person, who controls the mind, controls the breath.
22. *Hetu-dvayaṃ tu cittasya vāsanā ca samīraṇaḥ /
taylor-vinaṣṭa ekasmin tau dvāvapi vinaśyataḥ //*
There are two causes of the disposition of the mind, viz. *vāsanā* (latent impressions) and *samīraṇa* (air, i.e. *Prāṇa*). Of the two (viz. *vāsanā* and *samīraṇa*), one being destroyed, those two are destroyed¹¹⁸.
23. *Mano yatra vilīyeta pavanas-tatra liyate /
pavano liyate yatra manastatra vilīyate //*
Air is absorbed where mind is fully absorbed. Mind is absorbed where the air is absorbed.
24. *Dugdhāmbuvat sammilitāb-ubhau tau /
tulya-kriyau mānasa-mārutau hi //
yato marut tatra manaḥ-pravṛttir-
yato manas-tatra marut-pravṛttiḥ //*
Those two (viz. mind and air) are mixed together like milk and water ; mind and air are of identical activity. Inclination of mind is where there is air. Inclination of air is where there is mind.
25. *Tatraika-nāśāda-parasya nāśa eka-pravṛttera-parapravṛttiḥ /
adhvastayoś-cendriya-varga-vṛttiḥ pradhvastayor-mokṣapadasya
siddhiḥ //*
Of them, due to the destruction of one, there is the destruction of the other. Owing to the inclination of one, there is inclination of the other. There is the function of the group of the senses when these two are not destroyed. When those two are destroyed, there is the achievement of the state of liberation.

26. *Rasasya-manasaś-caiva cañcalatvaṃ svabhāvataḥ |*
raso baddho mano baddhaṃ kiṃ na sidhyati bhūtaḥ ||
 There is natural unsteadiness of mercury and mind. Mercury and mind being steady, what is not achieved in the world ?
27. *Murchito harate vyādhin mṛto jīvayati svayaṃ |*
baddhaḥ khecaratāṃ dhatte raso vāyuśca pārvati ||
 O Pārvati, mercury as also air, when steady¹¹⁹, cure diseases ; themselves dead¹²⁰, they prolong life. When bound¹²¹, they facilitate movement in the sky.
28. *Manah-sthairye sthīro vāyus-tato binduḥ sthīro bhavet |*
bindu-sthairyaṭ sadā sattvaṃ piṇḍa-sthairyaṃ prajāyate ||
 Mind being steady, the air becomes stable, then the semen becomes fixed. There is always strength due to the stability of semen (and) the stability of the body arises.
29. *Indriyāṇāṃ mano nātho mano-nāthastu mārutaḥ |*
mārutasya layo nāthaḥ sa layo nādamā-śritāḥ ||
 Mind is the lord of the senses, air of the mind, absorption is the lord of air ; that absorption resorts to Nāda.
30. *So'yamevāstu mokṣākhyaṃ māstu vāpi matāntare |*
manah-prāṇa-laye kaścidā-nandaḥ sampravartate ||
 That (i.e. absorption of mind) may be called liberation, or it may not be (so called) according to another view. When there is the absorption of mind and Prāṇa, some indescribable bliss arises.
31. *Pranaṣṭa-śvāsa-niśvāsaḥ pradhvasta-viśaya-grahaḥ |*
niśceṣṭo nirvikāraśca layo jayati yoginām ||
 Victorious is the *laya* (absorption) of the *yogins*, (a condition) in which inhalation and exhalation have been suspended, the grasp of objects by the senses has ceased, and there is absence of activities and modifications of the mind.
32. *Ucchinna-sarva-saṃkalpo niḥśeṣāśeṣa-ceṣṭitaḥ |*
svāvagamyāḥ layaḥ ko'pi jāyate vāga-gocaraḥ ||

There arises an indescribable absorption, comprehensible by self only, in which all transformations of the mind have been uprooted, all activities have been exhausted, and which is beyond speech.

33. *Yatra-dr̥ṣṭir-layas-tatra bhūtendriya-sanātani /
sā śaktir-jīva-bhūātnām dve alakṣye layaṃ gate //*

Absorption is there (in Brahman) where the vision is directed. Both that (*Avidyā*), in which the gross elements (earth, etc.) and the senses eternally reside, and that *Śakti* (Force) of the living beings is dissolved in the invisible One (i.e. Brahman).

34. *Layo laya iti prāhuḥ kīdr̥śaṃ laya-lakṣaṇam /
apunar-vāsano-tthānāl-layo viśaya-vismṛtiḥ //*

People say *laya*, *laya*. How is the characteristic of *laya* ? *Laya* is the forgetting of the objects of sense owing to the absence of the re-appearance of *vāsanās* (latent impressions).

35. *Veda-śāstra-purāṇāni sāmānya-gaṇikā iva /
ekaiva śāmbhavi mudrā guptā kulavadhūriḥ //*

The Vedas, scriptures and Purāṇas are like common courtesans. *Śāmbhavi Mudrā* alone is guarded like a family-woman.¹²²

36. *Antar-lakṣyaṃ bahir-dr̥ṣṭir-nimeṣoṇ-meṣa-varjitā /
eṣā sā śāmbhavi mudrā veda-śāstreṣu gopitā //*

The interior is to be seen, external sight is devoid of wink ; this is that *Śāmbhavi Mudrā* preserved in the Vedas and scriptures.

37. *Antar-lakṣya-vilīna-citta-pavano yogi yadā vartate
dr̥ṣṭyā niścala-tārayā bahiradhaḥ paśyann-apaśyannapi /
mudreyaṃ khalu śāmbhavi bhavati sā labdhā prasādād guruḥ
śūnyaśūnya-vilakṣaṇaṃ sphurati tat tattvaṃ padaṃ śāmbhavam //*

When the *yogin* remains with his mind and breath absorbed in what is to be seen internally, with eyes pupils whereof are motionless, seeing and not seeing (things) outside and below, this, indeed, is *Śāmbhavi Mudrā* obtained through the grace of *Guru*. That state of *Śambhu*, which is a reality, and

which is neither *śūnya* (void) nor *aśūnya* (non-void), becomes manifest.

38. *Śrī-śāmbhavyāśca khecaryā avasthā-dhāma-bhedaṭṭhaḥ |
bhavec-citta-layā-nandaḥ śūnye cit-sukha-rūpiṇi ||*

Owing to the difference in the condition and place of *Śāmbhavi* (*Mudrā*) and *Khecari* (*Mudrā*), there arises the bliss of absorption of the mind in the void in the form of consciousness and joy (i.e. *Ātman*).

39. *Tāre jyotiṣi samyojya kiṃcidu-nnamayed bhruvau |
pūrvayogaṃ mano yuñjannu-nmanikārakaḥ kṣaṇāt ||*

Having directed the pupils (of eyes) to the light (visible when concentrating on the nose-tip), raise the eyebrows a little. Concentrating the mind according to the previous practice, one instantaneously becomes a performer of *Unmani*.

40. *Kecidā-gama-jālena kecin-nigama-saṃkulaiḥ |
kecit tarkeṇa muhyanti naiva jānanti tārakam ||*

Some are deluded by the network of *Āgamas*¹²³, some by the plethora of *Nigamas*¹²⁴, some by argument. They do not know the means of being saved (lit. means of crossing the ocean of sufferings).

41. *Ardhon-mīlita-locanaḥ sthīra-manā nāsāgra-dattekṣaṇaś-
candrā-rkāvapi linatāma-panayan-niṣpanda-bhāvena yaḥ |
jyoti-rūpama-śeṣa-bījama-khilaṃ dedīpyamānaṃ paraṃ
tattvaṃ tat-padameti vastu paramaṃ vācyam kimatrādhikam ||*

One, with half-opened eyes, steady mind, with the eyes directed to the nose-tip, who, by the motionless condition, reduces the moon (*Idā*) and the sun (*Pīṅgalā*) to the state of suspension, attains that place which is in the form of light, the source of all, is (itself) all, radiant, the Supreme Reality. What more is to be said about this ?

42. *Divā na pūjayel-līgaṃ rātrau caiva na pūjayet |
sarvadā pūjayel-līgaṃ divā-rātri-nirodhataḥ ||*

Do not worship *liṅga* (*Ātman*) at day¹²⁵ nor at night¹²⁶.
Always worship *liṅga*, having suppressed day and night¹²⁷.

43. *Savya-dakṣiṇa-nāḍistho madhye carati mārutah |*
tiṣṭhate khecarī mudrā tasmīn sthāne na saṁśayah ||
The air, which is in the left (i.e. *Idā*) and in the right (i.e. *Piṅgalā*), moves through the middle (i.e. *Suṣumnā*). *Khecarī Mudrā* undoubtedly exists there.
44. *Idā-piṅgalayor-madhye-śūnyaṁ caivānilaṁ graset |*
tiṣṭhate khecarī mudrā tatra satyaṁ punaḥ punaḥ ||
Khecarī mudrā exists where the void (i.e. *Suṣumnā*) between *Idā* and *Piṅgalā* doubtlessly devours¹²⁸ the air.
45. *Sūryā-candramasor-madhye nirālambāntare punaḥ |*
saṁsthitā vyoma-cakre yā sā mudrā nāma khecarī ||
That *Mudrā* is named *Khecarī* which is located in the supportless space, the *Vyomcakra*¹²⁹, in between the sun (*Piṅgalā*) and the moon (*Idā*).
46. *Somād yatroditā dhārā sākṣāt sā śiva-vallabhā |*
pūrayeda-tulāṁ divyāṁ suṣumnāṁ paścime mukhe ||
The stream, that arises from the moon, is favourite of Śiva in a visible form. One should fill (with the tongue turned upward into the roof of the palate) the incomparable divine *Suṣumnā* in the rear end of the mouth.
47. *Purastāc-caiva puryeta niścītā khecarī bhavet |*
abhyastā khecarī mudrāpyu-nmanī saṁprajāyate ||
At the near end, fill (*Suṣumnā* with *Prāṇa*). This will surely be *Khecarī*. *Khecarī Mudrā*, which is practised, also becomes *Unmanī*.
48. *Bhruvor-madhye śiva-sthānaṁ manas-tatra viliyate |*
jñātavyaṁ tat-padam-turyaṁ tatra kālo na vidyate ||
In between the eyebrows is the place of Śiva. Mind is absorbed there. That state is to be known as *Turya*¹³⁰. There Death does not appear.
49. *Abhyaset khecarīṁ tāvad yāvat syād yoganidritah |*
saṁprāpta-yoganidrasya kālo nāsti kadācana ||

One should practise *khecari* till one falls into *yoga-sleep*.
There is never death to one who has resorted to *yoga-sleep*.

50. *Nirālambam manah kṛtvā na kiṃcidapi cintayet /*
sa bāhyāntare vyomni ghaṭavat tiṣṭhati dhruvam //

Making the mind supportless (i.e. rendering it free from all objects and ideas), one should not think of anything. He (thereby) certainly remains in the sky like a jar filled with sky inside and out.¹³¹

51. *Bāhya-vāyur-yathā linas-tathā madhyo na saṃśayaḥ /*
svasthāne sthiraśāmeti pavano manasā saha //

As the external air (i.e. breath) is stopped (by the practice of *Khecari*), so the air within (the body) is undoubtedly suspended. The air, along with the mind, attains stillness in its own place.

52. *Evama-bhyasyatas-tasya vāyu-mārge divāniśam /*
abhyāsāj-jīryate vāyur-manas-tatraiva liyate //

Of one who thus practises, day and night, in the course of the air, the air, due to practice, is absorbed ; the mind is absorbed there.

53. *Amṛtaiḥ plāvayed dehamā-pādātala-mastakam /*
siddhyatyeva mahākāyo mahā-bala-parākramaḥ //

One should drench the body, from the soles of feet to the head, with nectar (flowing from the moon). (Then) he surely succeeds with an excellent body, strength and prowess.

54. *Śakti-madhye manah kṛtvā śaktim mānasa-madhyagām /*
manasā mana ālokya dhārayet paramam padam //

Having concentrated the mind on *Śakti* (i.e. *Kuṇḍalinī*), and kept *Śakti* in the mind, having seen mind with mind, contemplate the supreme state.

55. *Kha-madhye kuru cātmānamā-tma-madhye ca kham kuru /*
sarvaṃ ca khamayaṃ kṛtvā na kiṃcidapi cintayet //

Project the self (*Ātman*) into the sky (like Brahman), and place the sky in the self. Having made (i.e. contemplating) everything (as) pervaded by Brahman, do not think of anything (else).

56. *Antaḥ śūnyo bahiḥ śūnyaḥ śūnyaḥ kumbha ivāmbare /
antaḥ pūrṇo bahiḥ pūrṇaḥ pūrṇaḥ kumbha ivārṇave //*

(The *yogin* in meditation) is void within¹³³, void without¹³³, void like a pitcher in the sky. (He) is full within¹³⁴, full without¹³⁵, like a full pitcher in an ocean.

57. *Bāhya-cintā na kartavyā tathāivāntara-cintanam /
sarva-cintāṃ parityajya na kiṃcidapi cintayet //*

(The *yogin* absorbed in meditation) should not think of external matters, so also he should not have thoughts about abstract things. Having abjured all things, he should not think of anything (else).

58. *Samkalpa-mātra-kalanaiva jagat samagraṃ
samkalpa-mātra-kalanaiva manovilāsaḥ /
samkalpa-mātra-matimu-tsrja nirvikalpamā-
śritya niścayama-rāpnuhi rāma śāntim //*

The entire world is nothing but a creation of mental function, imagination about various matters is only a mental creation. Give up thought about mental function. Having resorted to the One, who is devoid of *vikalpa*¹³⁶, O Rāma, you will surely get peace.

59. *Karpūrama-nale yadvat saindhavaṃ saḥile yathā /
tathā saṃdhīyamānaṃ ca manas-tattve viliyate //*

As camphor in fire, rocksalt in water, so also mind, fixed in *Ātman*, is dissolved.

60. *Jñeyam sarvaṃ pratitaṃ ca jñānaṃ ca mana ucyate /
jñānaṃ jñeyam samaṃ naṣṭam nānyaḥ panthā dvītiyakaḥ //*

All objects of knowledge, (all) that is comprehended and knowledge (itself) are called mind. Knowledge and object of knowledge are lost with (mind) (when the mind is absorbed). There is no second means.

61. *Mano-drśyamī-daṃ sarvaṃ yat kiṃcit sacarācaram /
manaso hyun-manibhāvād dvaitaṃ nopalabhyate //*

All this, the mobile and the immobile, whatsoever is worthy of being seen by the mind (i.e. the creation of mind) - due

to the *Unmanī* condition of the mind, the duality (i.e. difference) is not comprehended.

62. *Jñeya-vastu-parityāgād vilayaṃ yāti mānasam /*
manaso vilaye jāte kaivalyama-vaśiṣyate //

Due to the abjuration of the object of knowledge, the mind is absorbed (into the absolute Being, consciousness, bliss). The mind being absorbed, *Kaivalya*¹³⁷ alone is left.

63. *Evam nānāvidho-pāyāḥ samyak svānubhavā-nvītāḥ /*
samādhi-mārgāḥ kathitāḥ pūrṇācāryair-mahātmabhiḥ //

Such are the ways to *Samādhi*, consisting of various methods, which have been related by the great-souled ancient teachers, fully based on their own experience.

64. *Susumnāyai kūṇḍalinīyai sudhāyai candrajanmane /*
manonmanyai namas-tubhyaṃ mahāśaktyai cidātmane //

Salutation to you (all)—*Susumnā*, *Kūṇḍalīnī*, the ambrosia arising from the moon, *Manonmanī*, the Great Power in the form of pure consciousness.

65. *Aśakya-tattva-bodhōnāṇi mūḍhānāmapī saṃmatam /*
proktaṃ gorakṣanāthena nādo-pāsanamu-cyate //

The adoration of *Nāda*, agreeable even to the ignorant, incapable of the comprehension of the Reality (and) told by *Gorakṣanātha*, is being stated.

66. *Śrī ādināthena sapāda-koṭi-laya-prakārāḥ kathitā jayanti /*
nādā-nusandhānakame-kameva manyāmahe mukhya-tamaṃ

layānām //

‘Victorious are one crore and a quarter methods of *laya* told by Śrī Ādinātha (i.e. Śiva). We consider one alone, meditation on *Nāda*, to be the principal among the (ways to) *laya*.

67. *Muktāsane sthito yogi mudrāṃ sandhāya śāmbhaviṃ /*
śṛṇuyāt dakṣiṇe karṇe nīdamantasthame-kadhīḥ //

Assuming *Muktāsana* and making *Śāmbhavi Mudrā*, the yogin should hear, in the right ear, with concentration, the *Nāda* that is within (the *Susumnā*).

68. *Śravaṇaputa-nayana-yugala-ghrāṇa-mukhānāṃ nirodhanam*
kāryam /
buddha-suṣumnā-saraṇau sphuṭama-malaḥ śrūyate nādaḥ ||
 Closure of the ears, the pair of eyes, nose and the mouth¹³⁸.
 (Then) the clear *Nāda*, in the pure¹³⁹ passage of *Suṣumnā*,
 is distinctly heard.
69. *Ārambhaśca ghataścaiva tathā paricayo'pi ca* /
niṣpattiḥ sarva-yogeṣu syāda-vasthā-catuṣṭayam ||
 In all (kinds of) *yoga*, there are four stages, viz. *Ārambha*,
Ghata, *Paricaya* and *Niṣpatti*.
70. *Brahmagranther-bhaved bhedo hyānandaḥ śūnya-sambhavaḥ* /
vicitraḥ kvaṇako dehe' nāhataḥ śrūyate dhvaniḥ ||
Brahmagranthi (in the *Anāhata-cakra*) being pierced (by
Prāṇāyāma), bliss arises from the void (of the heart).
 Varied jingling sound (like that of ornaments) and the
Anāhata dhvani (unstruck sound) are heard in (the middle of)
 the body.
71. *Divya-dehaśca tejasvī divya-gandhas-tvarogavān* /
sampūrṇa-hṛdayaḥ śūnya ārambhe yogavān bhavet ||
 In *Ārambha* (stage, i.e. commencement) in the void¹⁴⁰, the
yogin gets a radiant body, becomes spirited, fragrant, free
 from disease, full-hearted (i.e. the heart is filled with *Prāṇa*
 and bliss).
72. *Dvītiyāyāṃ ghaṭīkṛtya*¹⁴¹ *vāyur-bhavati madhyagaḥ* /
ṛdḍhāsano bhaved yogi jñānī deva-samas-tadā ||
 In the second (stage), the *Prāṇa* unites (with *Apāna*, *Nāda*
 and *Bindu*), and enters the middle (*Caṭra* in the throat).
 Then the *yogin* becomes firm in *āsana*, wise and like God.
73. *Viṣṇugranthes-tato bhedāt parmānanda-sūcakaḥ* /
atiśūnye vimardaśca bherī-śabdas-tadā bhavet ||
 Then there is penetration (by *Prāṇa* in *Kumbhaka*) of
Viṣṇugranthi (in the throat, indicative of supreme bliss).
 Then in the *Atiśūnya*, there arise many sounds¹⁴² and the
 sound of a kettle drum.

74. *Trtiyāyāṃ tu vijñeyo vihāyo-mardala-dhvaniḥ |*
mahāśūnyaṃ tadā yāti sarva-siddhi-samāśrayam ||

In the third stage, however, a sound of drum is heard in the sky (i.e. the space between eyebrows). Then, (the *Prāṇa*) goes to *Mahāśūnya* (Great void) which is the resort of all *Siddhis*.

75. *Cittānandaṃ tato jītvā saha-jānanda-sambhavaḥ |*
doṣa-duḥkha-jarā-ryādhi-kṣudhā-nidrā-vivarjitah ||

Then, having overcome the blissful state of the mind (arising out of hearing the sounds), there is the rise of *Saha-jānanda*, (and the *yogin*) becomes free from *doṣas* (disorder of any of three *doṣas* or humours, viz. *Vāta*, *Pitta*, *Kapha*), affliction, senility, disease, hunger (i.e. desire to eat too much, or having nothing to appease hunger), sleep (tendency to sleep too long).

76. *Rudragranthiṃ yadā bhittvā sarva-pitta-gato'nilah |*
niṣpattau vaiṇavaḥ śabdaḥ kvaṇad-viṇā-kvṇo bhavet ||

When having pierced *Rudragranthi* (in *Ājñācakra*), *Prāṇa* reaches the seat of Śiva (i.e. the space between eyebrows) : in this *Niṣpatti*^{1,3} stage, there arises the sound of flute with the resonance of a lute.

77. *Ekibhūtaṃ tadā cittaṃ rājayoga-bhidhānakam |*
srṣṭi-saṃhāra-kartāsau yogīśvara-samo bhavet ||

Then the mind, which is integrated (in the state where the differentiation of subject-object disappears). (In such a condition, the *yogin*), master of creation and destruction, becomes like Śiva.

78. *Astu vā mastu vā muktiḥ-atraiva-khaṇḍitaṃ sukham |*
layod-bhavami-daṃ saukhyaṃ rājayogāda-vāpyate ||

Liberation or no liberation, it is here that perfect bliss exists. This bliss, arising from absorption, is obtained through *Rājayoga*.

79. *Rājayogama-jānantaḥ kevalaṃ haṭha-karmiṇaḥ |*
etāna-bhyāsino manye prayāsa-phala-varjitān ||

I consider them devoid of the fruit of exertion, who, ignorant of *Rājayoga*, merely practise *Haṭhayoga*.

80. *Unmanya-vāptaye śighraṃ bhrū-dhyānaṃ mama sammatam /
rājayoga-padaṃ prāptuṃ sukho-pāyo' lpa-cetasām /
sadyaḥ-pratyaya-sandhāyī jāyate nādaḥ layaḥ //*

Contemplation on the (space between) eyebrows is approved by me for the quick attainment of *Unmanī*. For the attainment of *Rājayoga*, (this is the) easy way for the light-hearted people. *Laya* (the state of absorption), arising from *Nāda*, leads to instantaneous comprehension.

81. *Nādā-nusandhāna-samādhi-bhājāṃ yogiśvarāṇāṃ hr̥di
vardhamānam /
ānandamekaṃ vacasāma-gamyāṃ jñāti taṃ śrī-gurunātha
ekaḥ //*

The Lord preceptor alone knows that one bliss which is beyond words, and goes on increasing in the heart of the master-yogins who are in the state of *Samādhi* which seeks *Nāda*.

82. *Karṇau pidhāya hastābhyāṃ yaṃ śṛṇoti dhvaniṃ muniḥ /
tatra cittaṃ sthirikuryād yāvat sthira-padaṃ vrajet //*

The (Yogin), given to reflection, should fix his mind on that sound which he hears after closing the ears with both hands, till he attains the state of steadiness (named *turya*).

83. *Abhyasamāno nādo'yaṃ bāhyamā-ṛṇute dhvaniṃ /
pakṣād vikṣepama-khilam jītvā yogi sukhi bhavet //*

This *Nāda*, while being practised, covers (i.e. drowns) external sound. After a fortnight, the yogin, having overcome all distinctions, becomes happy.

84. *Śrūyate prathamā-bhyāse nādo nānāvidho mahān /
tato' bhyāse vardhamāne śrūyata sūkṣma-sūkṣmakah //*

At the time of first practice, varied and great sound is heard. Then, the practice being increased, very subtle sound is heard.

- 85, 86. *Ādau jaladhi-jīmūta-bheri-jharjhara-sambhavaḥ |*
madhye mardala-śaṅkhotthā ghaṇṭā-kāhala-jās-tathā ||
Ante tu kiṃkiṇī-vaṃśa-viṇā-bhramara-niḥśvanāḥ |
iti nānāvidhā nādāḥ śrūyante deha-madhyagāḥ ||
 Various sounds within the body are heard—at first, the sounds arising from the ocean, cloud, kettle-drum and the drum called *jharjhara*; in the middle, arising from (the instruments called) *mardala* (a kind of drum), *śaṅkha* (conch), *ghaṇṭā* (bell), *kāhala* (a kind of large drum, generally used in military operations); at the end, the sounds of small bells, flute, lute and bees.
87. *Mahati śrūyamāṇe' pi megha-bheryādike dhvanau |*
tatra sūkṣmāt sūkṣmataraṃ nādameva parāmṛśet ||
 Though the rumbling of cloud, the sound of kettle-drum are heard, yet, among those (sounds) think of only subtler and subtler sound.
88. *Ghanamu-tsṛjya vā sūkṣme sūkṣmau-tsṛjya vā ghane |*
ramamāṇamapi kṣiptaṃ mano'nānyatra cālayet ||
 Do not allow the mind, which is fickle, to wander elsewhere though it may (find delight) in the subtle having given up the deep (sound) or in the deep (sound) after leaving the subtle (sound)¹⁴⁴.
89. *Yatra kutrāpi vā nāde lagati prathamam manah |*
tatraiva susthiribhūya tena sārdham vilīyate ||
 At first, the mind is attached to any *Nāda* whatsoever; being very much steady in that, it is absorbed with it.
90. *Makarandaṃ piban bhṛṅgo gṛndhaṃ nāpekṣate yathā |*
nādāsaktaṃ tathā cittam viṣayān nahi kāmṣate ||
 As a bee, while drinking honey, does not desire fragrance, so also the mind, attached to *Nāda*, does not hanker after the objects of sense.
91. *Mano-matta-gajendrasya viṣayo-dyāna-cāriṇaḥ |*
samartho' yaṃ niyamane nināda-niṣitā-ṅkuṣaḥ ||
 The sharp goad, in the form of sound, is able to restrain the great elephant in rut in the form of mind.

92. *Baddhaṃ tu nāda-bandhena manaḥ samtyakta-cāpalam /*
prayāti sutarāṃ sthairyam chinna-pakṣaḥ khago yathā //
 Bound by the tie of *Nāda*, the mind, with fickleness forsaken,
 attains great stability like a bird with its wings cut off.
93. *Sarva-cintāṃ parityajya sāvadhānena cetasā /*
nāda evā-nusandheyo yoga-sāmrājyami-cchatā //
 By one, who desires the empire of *yoga*, *Nāda* alone is to
 be sought after giving up all thought with a careful mind.
94. *Nādo'ntaraṅgasāraṅga-bandhane vāgurāyate /*
antaraṅga-kuraṅgasya vadhe vyādhāyate'pi ca //
Nāda acts like a net in binding the internal deer (in the
 form of fickle mind) or it even acts like a hunter in the
 killing of the internal deer (in the form of mind)¹⁴⁵.
95. *Antaraṅgasya yamino vājinaḥ parighāyate /*
nādoṣṭi-rato nityama-vadhāryā hi yoginā //
 (*Nāda*) acts like the bolt (of the stable-door) to the internal
 horse of the self-restrained person (i.e. *yogin*). So, a *yogin*
 should daily worship *Nāda*.
96. *Baddhaṃ vimukta-cāñcalyaṃ nāda-gandhaka-jāraṇāt /*
manaḥ-pāradamā-pnoti nirālambākhyā-khe'tanam //
 The mercury, in the form of mind, being solidified (res-
 trained), free from unsteadiness due to the calcination of the
 sulphur in the form of *Nāda*, gets movement in the sky,
 called supportless (i.e. Brahman)¹⁴⁶.
97. *Nāda-śravaṇataḥ kṣīprama-ntaraṅga-bhujāṅgamaḥ /*
viśmṛtya sarvame-kāgrāḥ kutracin-nahi dhāvati //
 The internal serpent (i.e. mind), due to the hearing of *Nāda*,
 quickly forgetting everything, becomes concentrated, and
 does not run anywhere.
98. *Kāṣṭhe pravartito vahnir kāṣṭhena saha śamyati /*
nāde pravartitaṃ cittaṃ nādena saha liyate //
 Fire, kindled in wood, is extinguished with the (burnt) wood.
 Mind, disposed towards *Nāda*, is absorbed along with *Nāda*.

99. *Ghaṇṭādi-nāda-saktas-tabdhāntaḥkaraṇa-hariṇasya /
praharaṇamapi sukaṛaṇ syāc-chara-sandhāna-praviṇaścet //*

If one is expert in fixing the arrow¹⁴⁷, the killing¹⁴⁸ also of the internal deer is easy, the deer motionless being attracted by the sound of bells ; etc.

100. *Anāhataśabdaśya dhvanir-ya upalabhyate /
dhvaner-antargataṃ jñeyam jñeyasyāntargataṃ manaḥ /
manas-tatra layam yāti tad-viṣṇoḥ paramaṃ padam //*

The object of knowledge is included in the sound of the *Anāhata śabda*, that is obtained ; mind is included in the object of knowledge. Mind is absorbed therein ; that is the supreme state of Viṣṇu¹⁴⁹.

101. *Tāvadā-kāśa-saṃkalpo yavac-chabdaḥ pravatate /
niḥśabdaṃ tatparam brahma paramātmēti gīyate //*

The conception of the sky (as the substratum of sound) exists so long as sound¹⁵⁰ is heard. That Supreme Being, which is soundless, is called *Paramātmān*.

102. *Yat kincin-nāda-rūpeṇa śrūyate śaktireva sā /
yas-tattvānto nirākāraḥ sa eva parameśvaraḥ //*

Whatever is heard as *Nāda* (i.e. *Anāhata dhvani*) is *Śakti*. He, in whom the *Tattvas*¹⁵¹ have been absorbed, who is formless, is *Parameśvara* (i.e. *Ātman*).¹⁵²

103. *Sarve haṭha-layo-pāyā rājayogasya siddhaye /
rājayoga-samārūḍhaḥ puruṣaḥ kāla-vañcakaḥ //*

All the means of *Haṭha*¹⁵³ and *Laya*¹⁵⁴ are for the accomplishment of *Rājayoga*. A man, who has fully mastered *Rājayoga*, is a deceiver of death (i.e. conquers death, and becomes *jīvanmukta*).

104. *Tattvaṃ bijaṃ haṭhaḥ kṣetramau-dāsīnyam jalam tribhiḥ /
unmanī kalpalatikā sadya eva pravartate //*

Tattva (mind) is the seed, *Haṭha* the soil, extreme detachment the water. By these three the wish-yielding creeper, *Unmanī*, grows instantaneously.

105. *Sadā nādā-nusamdhānāt kṣiyante pāpa-sañcayāḥ /
nirāñjane vilīyete nīcitam cittamāratau //*

Accumulations of sin are destroyed by constant thought about *Nāda*. Mind and air (i.e. *Prāṇa*) are certainly absorbed in the consciousness (which is devoid of *guṇas*; literally, the untainted one).

106. *Śamkha-dundubhi-nādaṃ ca na śṛṇoti kadācana /
kāṣṭhavaj-jāyate deha unmanyāvasthayā dhruvam //*

By the state of *Unmanī*, the body certainly becomes like a log of wood¹⁵⁵. (In this state, the *yogin*) never hears the sound of conch and drum.¹⁵⁶

107. *Sarvā-vasthā-vinirmuktaḥ sarva-cintā-vivarjitaḥ /
mṛtavat tiṣṭhate yogī sa mukto nātra saṃśayaḥ //*

Freed from all conditions¹⁵⁷, devoid of all thoughts, the *yogin* remains like one dead; he is undoubtedly liberated.

108. *Khādyate na ca kālena bādhyate na ca karmaṇā /
sādhyate na sa kenāpi yogī yuktaḥ samādhinā //*

He is not devoured by death, nor afflicted by (the fruits of) action¹⁵⁸, nor won over by anybody.

109. *Na gandham na rasam rūpam na ca sparśam na niḥsanam /
nātmānam na param vetti yogī yuktaḥ samādhinā //*

The *yogin*, engaged in *Samādhi*, does not perceive smell, taste, form or colour, touch and sound; recognises neither himself nor any other person.

110. *Cittam na suptam no jāgrat-smṛti-vismṛti-varjitam /
na cāstameti nodeli yasyāsau mukta eva saḥ //*

That person, indeed, is liberated whose mind is not asleep¹⁵⁹, nor awake¹⁶⁰, is devoid of memory¹⁶¹ and oblivion¹⁶², which neither sets¹⁶³ nor rises¹⁶⁴.

111. *Na vijānāti śītoṣṇam na duḥkham na sukham tathā /
na mānam nāpamānam ca yogī yuktaḥ samādhinā //*

The *yogin*, engrossed in *Samādhi*, does not experience cold, heat, sorrow, happiness, nor honour or dishonour.

112. *Svastho jāgrada-vasthāyāṃ suptavad yo'vatiṣṭhate /*

niḥśvāso-cchvāsa-hīnaśca niścilaṃ mukta eva saḥ //

That person is surely liberated¹⁶⁵, who, (though) healthy and in the waking state, remains like one asleep, and is devoid of inhalation and exhalation.

113. *Avadhyah sarva-śāstrāṇāma-śakyah sarva-dehinām /*

agrāhyo mantra-yantrāṇāṃ yogī yuktah samādhinā //

The *yogin*, involved in *Samādhi*, is invulnerable to all weapons, unassailable to all corporeal beings, uncontrollable by *mantras* (incantations) and *yantras* (mystic diagrams generally used in Tāntric rites).

114. *Yāvan-naiva praviśati caran-māruto madhyamāрге /*

yāvad bindur-na bhavati dr̥ḍhaḥ prāṇa-vāta-prabandhāt /

yāvad dhyāne sahaja-sadr̥śaṃ jāyate naiva tattvam

tāvaj-jñānaṃ vadati tadidam dambha-mithyā-pralāpaḥ //

So long as the air (*Prāṇa*), while moving in the middle path (i.e. *Suṣumnā*), does not enter (*Brahmarandhra*), so long as semen does not become steady due to the restraint of the *Prāṇa-air* (by *Kumbhaka*), so long as the mind, in meditation, does not become like *Sahaja*, this knowledge is said to be (mere) boast and blather.

Here ends *Upadeśa* IV, named *Samādhi-lakṣaṇa*, of *Hatheyoga-pradīpikā*, composed by the greatest of *yogins*, Svātmārāma, *Sahajānanda-santāna-cintāmaṇi*.

OTHER WORKS ON YOGA

Besides the *Yogasūtra* of Patañjali and the *Hāṭhayoga Pradīpikā* of Svātmārāma, various other works on *Yoga* are known from different sources .

These are :

Amṛtasiddhi, Ātmagītā, Dattātreyā-saṃhitā, Gheraṇḍa-saṃhitā, Gorakṣa-saṃhitā, Īśvaraprokta, Jaigīṣavya-saṃhitā, Lakṣmī-yoga-parāyaṇa, Parameśvara-tantra, Pavanayoga-saṃgraha, Sāṃkhya-yoga-sāra, Śiva-saṃhitā, Śiva-yoga, Vāsiṣṭha-yoga, Vāyu-saṃhitā, Vyāsokta-yoga-yukti, Yājñavalkya-gītā, Yoga-bhāskara, Yoga-cintāmaṇi, Yoga-cūḍāmaṇi, Yoga-bīja, Yoga-sāra-saṃgraha, Yoga-maniprabhā, Yoga-rasāyana, Yogavārtika, Yogi-yājñavalkya, etc.

The Sanskrit poetical work, *Buddhacarita*, and the Pāli works *Visuddhimagga, Dīgha-Nikāya, Mahā-satīpatṭhāna, Suttanta*, contains elements of *yoga*. Some Buddhist Tantras, notably the following, contain *Yoga* material :

Guhyasamāja, Kubjikāmata, Mañjuśrīmūlakalpa, Prajñopāya-viniścaya-siddhi, Sādhana-mālā, Saddharma-puṇḍarīka, Śrīcakrasaṃvara, Sukhāvativyūha, Suvarṇaprabhāsa-sūtra.

Among Jaina works on *Yoga*, the first and foremost is the *Yogasāstra* of Hemacandra (1088-1172). Other works, dealing with both theoretical and practical aspects of *Yoga*, are *Ṣoḍaśaka, Yoga-bindu, Yoga-dṛṣṭi-samuccaya* and *Yogaviṃśaka*. Subhadra's *Jñānārṇava* deals with *Yoga-dhyāna, Prāṇāyāma, Maṇḍala*. Other works are *Samādhiśataka, Dhyānaśataka, Dhyānavicāra, Dhyānadīpikā, Āvaśyuka-niryukti. Adhyātma-kalpadruma-ṭīkā, etc.*

Over 400 works, dealing with *Yoga*, are reported to have been listed by Yoga Institute of Santa Cruz. Some of them are mentioned below :

Amanaska, Amanaskakhaṇḍa, Amanaska Yoga Viraraṇa, Amaranātha Saṁvāda, Ālmapurāṇa, Bhagat Sāgar, Bhairom pāṭ, Brahmāṇḍa-sāraṅgītā, Caturaśītyāśana, Devī-bhāgavata, Durgāpāṭ, Haṭha-ratnāvalī, Haṭha-saṁhitā, Haṭha-saṅketa-candrikā, Haṭhatattvakaumudī, Hemādri, Jñānasāgara, Īśvaragītā, Īśvaramānanāthā-saṁvāda, Īśvartantra, Jīvanmukti-viveka, Jñānadīpa-bodha, Jñānaprakāśa-śataka, Jñāna-śataka, Kriyāyoga, Kumbhaka-paddhati, Mānasollāsa, Nāḍīśuddhi, Nākulīśayoga-pārāyana, Nirañjanapurāṇa, Rāmabodha, Rasapradīpa, Sadāśivagītā, Saṅketa-śikṣā, Sanātana-siddhānta, Sparśayogaśāstra, Saptadevastotra, Sāraṅgītā, Śārngadhara-paddhati, Satisāgara, Siddhānta-paddhati, Siddhānta-śekhara, Siddha-śiddhānta paddhati, Siddhasopāna, Siddhavākya, Śivagītā, Sūtasamhitā, Tattvabinduyoga, Tripurasamuccaya, Varṇa-prabodha, Vidyāranya, Viraktasarvasva, Vivekamārtanḍa, Vivekamārtanḍa-yoga, Yogabīja, Yogabhāskara, Yogacandrikā, Yogācāra, Yogacintāmaṇi, Yogatīpikā, Yogahṛdaya, Yogamahiman, Yogamañjarī, Yogamārtanḍa, Yogarahasya, Yogarasāyana, Yogasaṁdhyā, Yogasaṁgraha, Yogasārasamuccaya. Yogaśatakākhyāna, Yoga-śiddhānta-paddhati, Yogasopāna, Yogatārāvalī, Yogatattvaprakāśa.

The *Ahīrbudhnya-saṁhitā* contains a dozen chapters on Yoga. The *Nārada-bhaktisūtra*, *Śāṇḍilya-sūtra* and *Sātvata-saṁhitā*, while dealing with *Bhakti*, lay stress on methods including Yoga.

The *Yoga-yājñavalkya* may be mentioned as one originating in between the *Yogasūtra* and later *Haṭhayoga*.

There are miscellaneous works dealing with one or other aspect of Yoga. Among them, mention may be made of the following :

Nādalakṣaṇa, Nādaprakaraṇa, Nādavarṇana, Pavana-vijaya, Pavanayoga-saṁgraha, Śaktibodha, Svarodaya, Vaśiṣṭha-saṁhitā.

In our discussion on *Yoga* and Buddhism, we have seen how *Yoga* influenced that religion, particularly the *Yogācāra* school. Besides, *Yoga* concepts and techniques are found in the writings of Aṣvaghōṣa, Nāgārjuna, Vasubandhu and Buddhaghōṣa. The following works deserve particular mention in this connexion :

(In this list, the word *Gorakṣa* is to be prefixed to each of the titles).

bodha, cikitsā, gītā, jñāna, kalpa, kaumudī, paddhatī, sahasranāma, siddhānta, saṃgraha, saṃhitā, śataka-tīkā, ṭippaṇa, śāstra.

ŚIVA-SAMHITĀ

It is divided into five chapters, called *Paṭalas*. The first four *Paṭalas* are named respectively *Layaprakaraṇa, Tattva-jñānopadeśa, Yogābhyāsa-tattva-kathana, Mudrā-kathana*. The Calcutta edition (1317 B.S.) does not give any name of the fifth chapter. The highlights of the contents, chapterwise, are as follows. The work is in verse. The number of verses, in the order of the chapters, is 102, 58, 120, 110, 271.

- I. Differences of opinion of the *Śāstras*, determination of the form of *Ātman*, opinions of *Cārvāka*, etc., importance of *Yogaśāstra, Karmakāṇḍa, Jñāna-kāṇḍa*, description of creation of the world under the influence of *Māyā*.
- II. Body as a microcosm of the universe, description of *Nāḍīs*, cause of the acquisition of the gross body, means to liberation.
- III. Distribution of the ten winds, *Prāṇa*, etc within the body, necessity of *Guru*, rules for the success of *Yoga*, order of *Vāyu-siddhi*, means of removing obstacles, *pāpa-puṇya-vināśa, Ghaṭāvasthā, Paricayā-vasthā, Kāyavyūha, Niṣpatty-avasthā*, description of *Āsanas* like *Padmāsana*.
- IV. Different *Mudrās* and their results.
- V. Obstacles to *Yoga*, fourfold *Yoga* and four kinds of *Sādhakas*, worship of symbols, means of the visualisation of *Ātman* and quest of *Nāda*, rules about receiving instructions on *Yoga*, various *Yogas* yielding immediate result, description of six *Caḥras* and *dhyāna*, etc., *Rājayoga, Rājādhirāja-yoga, Man-troddhāra*, rules and results of *Mantrajapa*.

There is no name of the author. It is attributed to Śiva obviously to impart a halo of sanctity to it. There is no clue about its date.

The work is avowedly a compendium. In I 17, the author says that it has been composed after consulting all *Śāstras*, and repeated deliberations.

The author says (iii. 100) that, of the 84 *Āsanas*, he speaks of four, viz. *Siddha*, *Padma*, *Upa* (also called *Pāścimottāna*) and *Svastika* (iii. 101).

Chapter IV opens with the description of *yonimudrā* and its result. Then the following ten *Mudrās*, along with their effects, are described :

Mahāmudrā, *Mahābandha*, *Mahāvedha*, *Khecari*, *Jālandharabandha*, *Mūlabandha*, *Viparītakaraṇī*, *Uḍḍāna*, *Vajrolī* (stated to be identical with *Amarolī* or *Sahajolī*), *Śakticālana*.

Chapter V opens with a statement of the obstacles to *Yoga*. These are (1) *Bhoga* (object of enjoyment like women, fine bed, attractive seat, fine apparel, money, drinking, delicious dishes, conveyances like carriage, palanquin, etc., kingdom, power over others, miraculous power, precious metals, perfumes, cows, learning, music and dance, ornaments, mounts like elephant, horses, camel, etc., wife and children, worldly affairs) ;

(2) *Dharma* (morning bath etc. in cold season ?), too many rituals, incessant honouring of guests ; pouring oblations into fire, luxury, fast, observance of vows, etc., observance of silence, repression of the senses, *mantra*, *japa* : etc., too much of fame, excavation or planning of tanks, etc. construction or planning of construction of palaces, gardens, etc. austerities like *Cāndrāyana*, visit to holy places, thinking of objects of sense.

(3) *Jñāna*—after *Āsanas* like *Gomukha*, to begin *Dhauti*, simply the search of the location of the 72,000 *Nāḍīs* within the body, plugging of the senses, eyes, ears, etc. for the sake of *Pratyāhāra*, tying the penis with an iron-chain, piercing the eyes or the penis with pieces of iron, sucking milk with penis, etc., constant purging of the *Nāḍī* with wind.

(4) *Bhojana*—food which increases nine *dhāturāṣas*.

Then the author states the means of attaining *Samādhi*. These are association with the good people, abjuration of the association of bad people. At the time of inhalation and exhalation, one should fix attention on the objective as advised by *Gura*. To be in Brahman who is within the body, has form and, at the same time, is formless, is *Marāṇā-vasthā* or *Samādhi*. In such a condition, the mind gets repose.

The author states four kinds of *Yoga*, viz. *Mantra*, *Haṭha*, *Laya* and *Rāja*. In the last mentioned *Yoga*, he says that there remains no sense of duality, i.e. knowledge, object of knowledge and knower—all these become one.

Sādhakas are stated to be of four kinds, viz. *Mṛdu*, *Madhya*, *Adhimātra* and *Adhimātratama*. The last one is declared as excelling others; he alone can cross the ocean of rebirths. The characteristics of each of them have been described. The prominent characteristics of the best *Sādhaka* are as follows :

versed in *Śāstras*, engaged in practice of *Yoga*, youthful, eating moderately, self-restrained, friendly to all creatures, firm-minded, forgiving, of secret activities, pleasant talker, calm, averse to association of people.

Such a man is stated to be able to achieve success within three years.

Worship of *Pratīka* is a must for a *yogin*, as it is conducive to results, both seen and unseen. On a bright day, free from cloud, one should see, with steadfast eyes, his own shadow caused by sunshine. Then, he should look at the sky where he will visualise the *Chāyā-puruṣa* (his own form in the form of a shadow). By this regular practice, one gets full bliss, and envision the Supreme Being. Such a practice ultimately enables one to visualise his own symbol within himself. This eventually leads to liberation.

The author then goes on to describe certain measures which produce quick results like averting hunger and thirst, making the mind steady, visualising the luminous, meditation on the void, seeing luminosity by fixing the eyes on the nose-tip, visualising the luminous by fixing the eyes on the space between the eyebrows.

The author recommends *Śavāsana* (lying flat on the back) with constant meditation on the back of the head ; such a practice averts death.

Next follows a description of the six *Cakras* within the body and related *dhyanas*. Then is described *Rājayoga* along with its result. A considerable space is devoted to the nature of *Rājādhiyoga* and the means to it.

In the concluding portion, the author states, *inter alia*, that even a householder is entitled to the practice of *Yoga*, if he is satisfied with whatever comes to him without efforts, self-restrained, is detached to objects of sense. For the practice of *yoga*, a householder, though living in the same house with wife and children, must mentally avoid attachment to them.

The *Śiva-saṃhitā* calls (V. 4) *Samādhi mṛtāvasthā* (state of death) which can be attained by absorption into Brahman who is *piṇḍastha* (in the body), *rūpasamsthā* (residing in forms), but is Himself *rūpavarjita* (devoid of form) ; in such absorption the heart is pacified (*prasāmyati*). This work prescribes the following as means to *Samādhi* :

association of the good people, abstinence from the company of evil persons, keeping steadfastly to the objective, as advised by the *Guru*, at the time of both inhalation and exhalation (V. 14).

Samādhi is the culmination of the Yogic exercises. One who masters it is a full-fledge ! *Yogin*. A perfect *Yogin*, according to the *Bhagavadgītā*, is described in verses ii. 69, 70 ; vi. 23 which have been quoted and translated in the Appendix containing passages from different sources, relating to *Yoga*.

The role of *Samādhi* is clearly laid down by *Yājñavalkya*, who says that *Prāṇāyāma* and *Dhāraṇā* remove the impurities of the body and mind respectively, *Pratyāhāra* clears the impurities of attachment. It is *Samādhi* that removes everything that shrouds the Lord residing in the soul.

Dhāraṇā, *Dhyāna*, and *Samādhi* together are called *Samyama* (YS. III. 4).

GHERAṆḌA-SAMHITĀ

The *Gheraṇḍa-samhitā* or *Yogarātna* of unknown authorship and date, contains seven chapters, called *Upadeśas*. It is in the form of a dialogue between Caṇḍakapālin and Gheraṇḍa. The names of the chapters, in order, are *Ṣaṭ-karma-sādhana*, *Āsana-varṇana*, *Mudrā-kathana*, *Pratyāhara-yoga*, *Prāṇāyāma-prayoga*, *Dhyānayoga*, *Samādhīyoga*. The number of verses, respectively, is 60, 38, 100, 5, 95, 22, 23.

The work begins with salutation to *Jagadīśvara* by whom *Haṭhayoga-vidyā* has been stated to have been taught (*upadiṣṭa*). The highlights of the contents, chapterwise, are as follows.

- I. *Ghaṭastha*, *Yoga*, seven *Sādhana*s, *Śodhana*, *Dhauti*, *Antardhauti*, *Vātasāra*, *Vārisāra*, *Agnisāra*, *Danta-dhauti*, *Jihvāśodhana*, etc.
- II. *Siddhāsana*, *Padmāsana*, *Siṃhāsana*, etc.
- III. *Mahāmudrā*, *Nabhomudrā* etc. and their results.
- IV. *Pratyāhāra*.
- V. *Prāṇāyāma*, food for *yogins*, *Nāḍī-śuddhi*, various *Kumbhaka*s.
- VI. *Dhyāna-sthūla*, *sūkṣma* and *Jyotiḥ*, etc.
- VII. *Samādhī-yoga*—*dyāna-yoga-samādhī*. *Nādayoga*-s ; *Rasānanta-yoga*-s ; *Laya-yoga*-s ; *Bhakti-yoga*-s ; *Rājayoga*-s ; *Samādhī-yoga-māhātmya*.

In the first chapter, the seven *Ghaṭa-sādhana*s are stated as *śodhana*, *dr̥ḍhatā*, *sthāirya*, *dhairya*, *lāghava*, *pratyakṣa*, *nirlipta*. These are possible respectively through *ṣaṭkarmans* (six acts), *āsana*, *mudrā*, *pratyāhāra*, *prāṇāyāma*, *dhyāna* and *samādhī*. The six acts of *Dhauti*, etc. have been described. *Dhauti* is fourfold, viz.

Antardhauti, *dantadhauti*, *hr̥ddhauti*, *mūlaśodhana*.

Antardhauti is of four kinds :

Vātasāra, *Vārisāra*, *Vahnīsāra*. *Bahiskṛta*.

In the second chapter, the following 32 *Āsana*s are described :

Siddha, *Padma*, *Bhadra*, *Mukta*, *Vajra*, *Svastika*, *Siṃha*, *Gomukha*, *Vīra*, *Dhanus*, *Mṛta*, *Gupta*, *Matsya*, *Matsyendrāsana*, *Gorakṣa*, *Paścimottāna*, *Utkāṣa*, *Samkāṣa*,

Mayūra, Kukkuṭa, Kūrma, Uttamakūrma, Uttāna-
maṇḍūka, Vṛkṣa, Maṇḍūka, Garuḍa, Vṛṣa, Śalabha,
Makara, Uṣṭra, Bhujaṅga, Yogāsana.

Chapter three describes the following 25 *Mudrās* and their effects :

Mahāmudrā, Nabhomudrā, Uḍḍīyāna, Jalandhara,
Mūlabandha, Mahābandha, Mahāvedha, Khecarī, Viparī-
takarī, Yoni, Vajrolī, Śakticālana, Tāḍāgī, Māṇḍavī,
Śāmbhavī, Pañcadhāsana¹⁶⁸, Aśvina, Pasini, Kaki,
Mataṅgī, Bhujaṅginī.

Chapter IV deals with *Pratyāhāra*.

Chapter V deals with *Prāṇāyāma*, suitable time and place, and devotes considerable space to food which must be moderate. The author mentions the various articles of food, permitted and prohibited. The general rules are that a *yogin* should take moderate food which should be easily digestible and agreeable to him.

The *yogin* is forbidden to indulge in the following practices : morning bath (in winter ?), fast and such other acts as may cause affliction to the body, eating only once. Meals at midday and evening are recommended.

In this chapter, various *Prāṇāyāmas* are described. The following visible signs of *Prāṇāyāma* are stated : perspiration, *Merukampa*¹⁶⁹, rising above ground. The following results of *Prāṇāyāma* are indicated :

ability to move in the sky, freedom from disease,
awakening of *Śakti*, acquisition of divine knowledge,
Manonmani, supreme bliss and happiness.

The author describes the following *Kumbhakas* :

Sahita, Ujjāyī, Śītalī, Bhastrikā, Bhrāmarī, Murchā,
Kevalī.

The following kinds of *Dhyāna* are described : *Sthūla*, *Jyotiḥ*,
Sūkṣma.

Chapter VII is devoted to different kinds of *Samādhi*, as indicated among the contents. The work concludes with glorification of *Samādhi*.

YOGOPADEŚA

The *Yogopadeśa*, contained in the *Yogaśāstra* (Vasumati ed., Calcutta), stated to be *Parāśara-prakṛta*, is a short tract comprising 76 verses. It appears to be a manual in the form of a dialogue, the speakers being Maitreya, Parāśara, Thāṇḍikya, Keśidhvaja.

The subject-matter of this short work is as follows. By 'yoga' is meant the union of the mind, possessed of the quality of *Sattva*, which is produced by the practice of the *Yogāṅgas*, called *Yama*, *Niyama*, etc. A novice in Yogic practice is called *Yogayuk*. One, who has advanced, to a considerable extent, in such practice, is called *Yuñjāna*. When he realises the Supreme Brahman, he becomes known as *Viniṣpanna-samādhi*. Unless the yogic practice is impeded by obstacles, the *yogayuk* attains liberation in the future rebirth, if not in the present life. One, who is *Viniṣpanna-samādhi*, attains liberation in this very life ; because, the fruits of his action are burnt by the fire of *yoga*. All *Sādhakas* should practise *Brahmacarya*, *Ahiṃsā*, *Satya*, *Asteya* and *Aparigraha*. A *yogin* should also practise Vedic study, self-purification, contentment, austerity and looking upon Brahman as the greatest refuge. The practice of the above, *Yama* and *Niyama*, with a desire, leads to the acquisition of special results. Their desireless practice enables one to attain liberation. Observing *Yama* and *Niyama*, and adopting one of the *Āsanās*, called *Bhadra*, etc., one should practise *Yoga* in accordance with rules.

The practice, by which the wind, *Prāṇa*, can be controlled is called *Prāṇāyāma*. It is of two kinds, viz. *Sabīja* and *Nirbīja*. The former is accompanied by *Mantra*, *Japa*, while the latter is devoid of *mantras*. The two kinds of *Prāṇāyāma* are caused by the control of the winds, called *Prāṇa* and *Apāna*. When these two are controlled simultaneously, it is called *Kumbhaka*. A *yogin*, intent upon the practice of *Sabīja-Prāṇāyāma*, should adopt one of the gross forms (*sthūlarūpa*) of Viṣṇu having infinite (*ananta*) forms. For a *yogin* it is essential to restrain the senses from *śabda*, *sparśa*, *rūpa*, *rasa* and *gandha*. Without such restraint, *yoga* is not possible. Having controlled the winds by *Prāṇāyāma*, and the senses by

Pratyāhāra, one should firmly fix the mind on *śubhāśraya* (the auspicious refuge, i.e. Supreme Lord or Brahman).

Brahman is twofold—with form and formless, *Bhāvanā* (thought) is threefold, viz. *Brahma-bhāvanā*, *Karma-bhāvanā* and *Ubhayāt-mikā-bhāvanā*. The sages like Sananda, etc. are engrossed in *Brahma-bhāvanā*. All others, gods and the moving are given to *Karma-bhāvanā*. In Brahman, etc., having the power to create, etc., there is *Ubhayātmikā bhāvanā*.

So long as the fruits of action do not persist, one has the idea that the universe is different from Supreme Brahman, and this sense of distinctness does not disappear. That sort of knowledge, by which the sense of distinctness of all things is removed, is called *Brahma-jñāna*. The knowledge, indeed, is the supreme form of Viṣṇu, the Supreme soul, formless, unborn and imperishable.

Those, who are in the initial stage of *Yoga*, and are known as *Yogayuk*, cannot comprehend the above. So, they should contemplate the gross form of Viṣṇu which can be comprehended by all. Deities like Brahmā, Indra, etc., stars, planets, Gandharvas, Yakṣas, demons, human beings and lower creatures, mountains, rivers, etc. all other sentient beings and insentient things are but different forms of Viṣṇu.¹⁷⁰ All these, the moving and the unmoving, are manifested by *Viṣṇu-śakti* which is of the nature of Supreme Brahman. The *Śakti* is threefold—*Parā*, *Aparā*, *Avidyā*. The conscious principle, which is of the nature of Viṣṇu, is called *Parā Śakti*. *Aparā Śakti* is called *Kṣetrajña śakti* and the *Śakti* consisting in threefold *bhāvanā*. The third *Śakti*, *Avidyā* is also termed as *Karmaśakti*, *Saṃsāra-śakti* or *bheda jñānajanikā* (causing the idea of distinctness) *Śakti*. The *Kṣetrajña Śakti* belongs to heaven ; yet it is surrounded by *Avidyā*, and is spreading the *tapas* (sufferings) of rebirth. This *Śakti* is connected with *Karmaśakti* (*Avidyā*), and, exists as almost disappearing in all creatures in a more or less degree. Those, whose life is not fully manifest, possess very little of this *Śakti*. In the realm of flora, it exists in a somewhat greater degree. Yet more of it exists in the world of reptiles. In a still greater degree, it exists in birds. It exists, to a successively greater extent, among deer and other

beasts, and humans, Gandharvas, Yakṣas, etc., gods. A greater degree of it exists in Prajāpati Brahmā. Hiraṇyagarbha possesses it in a greater measure than Prajāpati. As the sky pervades everywhere, so also that *Viṣṇu-śakti*, the nature of three kinds of *bhāvanā*, is immanent. God, the second form of the attributeless Brahman, is the object of the *yogin*'s meditation. This formless entity of Brahman is called *Sat*. From the formless Viṣṇu His various *Līlā-mūrtis* proceed. For the sake of the welfare of the world, Viṣṇu sportingly assumes various forms of gods and different creatures. These births of Viṣṇu are not conditioned by *Karman*. He is of an immeasurable nature ; his activities are all-pervading and unobstructed. The neophyte, for self-purification, contemplates the *Līlā-vigraha* form of Viṣṇu ; such thought is conducive to the destruction of sin. Such fixing of the mind is called pure *Dhāraṇā*. The contemplation of all else is futile, because other deities, etc. are *apāśraya* (bad refuge) as they are all impure and subject to *Karman*.

Then the author describes, in detail, the form of Viṣṇu, which is the embodiment of Brahman, and is to be contemplated by the beginner of *yoga*. Such contemplation should be continued so long as the thought (*dhāraṇā*) is not firmly fixed. When the *yogin* will feel the presence of that form of Viṣṇu in his heart in all his activities, he will be sure of the success of *dhāraṇā*. Gradually, the *yogin* will contemplate God bereft of all ornaments, etc. In a further stage of progress, he will reflect only one limb of the deity. Such a reflection being successful, he will start contemplating the abstract Supreme Soul, leaving aside conceptions of all forms. When such a contemplation will always occupy the mind, and the mind will be withdrawn from all objects of sense, that thought may be called *Dhyāna* which is accomplished by the six accessories (*aṅgas*) called *Yama*, *Niyama*, *Āsana*, *Prāṇāyāma*, *Pratyāhāra* and *Dhāraṇā*. *Dhyāna* alone can lead to *Samādhi*, a condition in which all sense of distinction of the meditator, object of meditation and meditation is obliterated, and everything appears to be the same. *Vijñāna* alone (i.e. realisation through *Samādhi*) takes the soul to Supreme Brahman. *Kṣetrajñā* or *Ātman* is the cause of liberation, *jñāna* is the means. The *kṣetrajñā*, with its objective achieved, has its march

to rebirths terminated. By constant thought about Supreme Brahman, *Jiva* becomes one with Him. When knowledge par excellence dawns, the use of such words as 'I' and 'mine', which indicate distinction and which are used as a result of ignorance, comes to an end.

YOGA-RAHASYA

The *Yoga-rahasya*, stated to be narrated by Dattātreyā, comprises, in the Calcutta edition, three chapters, viz. *Yogādhyāga* (67 verses), *Yogasiddhi* (40 verses) and *Yogicaryā* (26 verses). The contents of the first chapter are briefly as follows.

The separation from ignorance (*ajñāna*), after the acquisition of knowledge by *Yogins*, is regarded as liberation. Not to establish unity with the natural qualities is to be known as union with Brahman. True knowledge, arising from sufferings, leads to *Yoga* which, in its turn, conduces to liberation. Mind, being attached to *Māyā*, gives rise to suffering. So, a person, desiring emancipation, should carefully eschew attachment to objects of sense. Detachment or renunciation (*vairāgya*) generates the idea that the world is illusory. True knowledge is the root of *vairāgya*.

Experience of the result of merit (*puṇya*) and sin, desireless performance of obligatory duties, the erosion of the previously done action and the non-accumulation of the results of merit and sin—all this leads to the cessation of rebirths, and this is called *Yoga*. By resorting to *Yoga*, a person takes refuge in none excepting the eternal Brahman.

At first, *Ātman* should be conquered by *Ātman* by the means indicated. Burn the faults by *Prāṇāyāma*, the heap of sins by *Dhāraṇā*, all the objects of sense by *Pratyāhāra* and the undivine host of qualities by *Dhyāna*. As the burning of minerals, grown in mountains, purges them of the dross, so also the conquest of the *Prāṇa* (wind) reduces the blemishes, born of the senses, to ashes.

A person, versed in *Yoga*, should, at first, practise *Prāṇāyāma* which consists in the control of the winds, *Prāṇa* and *Apāna*. *Prāṇāyāma* is threefold—*Laghu*, *Madhya* and *Uttariya*. *Laghu Prāṇāyāma* consists of 12 *mātrās*¹⁷¹, *Madhyama* twice those of the

Laghu and *Uttariya* thrice those of the *Laghu*. A *mātrā* is equal to the time required in a wink of the eye. But, in the case of *Prāṇāyāma*, a measure of time, equal to 12 *Mātrās*, has been determined.

Perspiration is to be overcome by the first *Prāṇāyāma*, trembling (of body) by the second and the faults like depression, etc. by the third. As lions, tigers and elephants adopt a gentle attitude by tending, so also *Prāṇa*, when served, comes under the control of the *Yogin*. As the driver can drive, at will, an elephant in rut, which is tamed, so also the *yogin* can, with the controlled *Prāṇa*, do whatever he likes. As a tame lion kills only the animals, but not the humans, so also the wind, when controlled, destroys sin alone, but does not do any harm to the human body. So, a *yogin* should carefully devote himself to *Prāṇāyāma*.

Prāṇāyāma has four stages, viz *Dhvasti*, *Prāpti*, *Samvit* and *Prasāda*. The time in which the results of good and bad actions wear out, is called *Dhvasti*. That time, in which the *yogin* suppresses the desires of this life and of the next, born out of delusion, etc., is called *Prāpti*. The time, in which the *yogin*, due to great knowledge, becomes indifferent to past and future matters, and acquires power like that of sun, moon, etc., is called *Samvit*, *Prasāda* is the name of those factors by which the *Yogin's* mind, five winds, senses and the objects of sense become pure.

Now about *Āsana* and characteristics of *Prāṇāyāma*. The *yogin* should assume the three *Āsanas*, called *Padma*, *Ardha* and *Svastika*, and repeat *Pranava* in the heart. Being properly seated in an *Āsana* with body, head and neck in a line, the *Yogin* should remain with a concentrated mind by contracting the feet, closing mouth and placing the thighs in front and making them motionless, and without touching the penis and the testicles with the heels, raising the head a little. In such a condition, one should not touch teeth with teeth, and should look at nothing else excepting the nose-tip. At this time, the *yoga*-knowing person should remain in the *Nirmala-tattva* after covering the *Tāmasika* modifications by the quality of *Rajas* and the *Rājasa* modification by the quality of *Sattva*; and by union he will control the senses, along with the mind, and start withdrawing them from their respective objects by *Pratyāhāra*.

As a tortoise withdraws its limbs into itself, so also a *yogin*, having withdrawn the internal enemies of passion, anger, etc., should direct his mind to *Ātman* alone, and see *Ātman* in *Ātman* (i.e. *Paramātmān* should be seen in *Jīvātman*). Having purified the body from the throat to the navel, he should practise *Pratyāhāra*. Thus, a *yogin* gets rid of all faults, attains bliss, and becomes capable of visualising the Supreme Being as distinct from the qualities of *Prakṛti*.

Thus, by eating in moderation and practising *Prāṇāyāma*, one can visualise the pure *Ātman* which is greater than the sky, and smaller than the atom. He can gradually conquer the planes, and get into them as into one's house. If the *Yoga-bhūmi* is not conquered in this manner, the *yogin's* passion, anger, disease, delusion will multiply. The controlled condition of the five winds is called *Prāṇāyāma*.

Dhāraṇā is that mental process by which mind can be fixed and *Ātman* can be visualised. Withdrawal of senses from their respective objects is called *Pratyāhāra*.

At first in the navel, then successively in heart, breast, throat, mouth, nose-tip, eye, in between the eyebrows, head and lastly in the Supreme Brahman—thus *Dhāraṇā* is tenfold. By mastering these ten *Dhāraṇās*, the *yogin* can attain *Akṣara-sāmya* (identification with the Imperishable One, i.e. Brahman). The *Yogin*, who achieves success in *Dhāraṇā*, gets rid of death, decay, fatigue, depression. At this stage, he is in the *Tūrīya* state, i.e. in Brahman. This is called *Yogabhūmi* which is sevenfold. By reaching this stage one can doubtlessly attain residence in Brahman. A *yogin* should never turn to *yoga* when he is hungry, tired or mentally perturbed. Nor should he be engaged in meditation in excessive cold, excessive heat and while violent wind blows. For practising *Yoga*, he must avoid the following places :

a noisy place, near fire or water, a dilapidated grazing field, junction of four roads, heap of dry leaves, river-bank, a place infested with reptiles, cemetery, a place where panic prevails, side of a well, *Caitya*, ant-hill.

One should avoid the place and time where and when the *Sāttvika* condition does not arise in the mind ; because, in such a state, yogic practice is not possible. Suitable place and time undoubtedly are conducive to the steadiness and purity of mind. But, when, due to the rise of *Sāttvika* condition, the mind becomes filled with the contemplation of Brahman, there is no need of considering the place and time.

The obstacles to *yoga* that arise due to the beginning of practice without considering the place and time, are as follows :

deafness, dullness, dumbness, loss of memory, blindness, fever.

The remedies are as follows. For curing the disease, called *Vāta-gulma*, one should eat *Yavāgū* (rice-gruel, sour-gruel made from rice or from any other grain). After sometime, it should be vomited out or wind should be passed. If the mind becomes restless, one should think of the great firm mountain. In case of loss of speech, one should think of speech ; in case of loss of hearing, think of the ear.

Practise *Dhāraṇā* beneficial to the limbs which are affected by diseases. If it is cold, think of heat ; if it is hot, think of cold. In loss of memory, place a *kīlaka* (a sort of pin) on the the head ; on it a piece of wood is to be struck with another. Also one should think of the sky, earth, wind and fire.

As the body is the root of the four ends of life, viz. *Dharma*, *Artha*, *Kāma*, *Mokṣa*, the *yogins* should always be careful in protecting it.

The following are the first signs of one engaged in *Yoga* :

freedom from disease, absence of restlessness, absence of cruelty, fragrance in body, small quantity of urine and excrement, brightness of body, cheerfulness, sweetness of voice.

The condition, in which one is respectfully eulogised behind one's back, is not feared by anyone ; it is the excellent state of success in *yoga*. Success is to be understood to have been achieved by one to whom fierce cold and terrible heat cannot prove to be obstacles, and who does not fear anybody.

The second chapter of the *Yogarahasya* starts with an enumeration of the unhealthy signs confronting a *yogin* when the *Ātman* is seen. His mind is attracted towards the following :

action with a desire, action natural for human beings, woman, result of gifts, learning, illusion, wealth, divinity, heavenly kingdom, various stimulants, sacrifice, performance of *Śrāddha*, etc., *vrata* (observance of a vow), visit to holy places, entrance into water and fire.

When such attraction arises in mind, the *yogin* must carefully cultivate detachment. Unless the mind is attached to Brahman, there is no other way out of these attractions. These ominous things being removed, there is re-appearance of the *Sāttvika*, *Rājasa*, and *Tāmasa* feelings in the *yogin*'s mind. *Prātibha*, *Śravaṇa*, *Daiva*, *Bhrama*, *Āvarta*—these five and many other obstacles to *yoga* occupy the *yogin*'s mind. *Prātibha* is that by which the meaning of the Vedas, poetical literature, *Smṛti* (religious and secular law), *Nyāya* (logic) and arts flashes in the mind of the *yogin*. *Śravaṇa* is the name of that faculty by which all the sounds in the world and far-extending sounds become audible. That is called *Daiva* by which the *yogin*, being like God, can have a sight of the entire world and familiarity with the eight *Aiśvaryas* (i.e. *Siddhis*), *Aṇimā* etc. *Bhrama* is the name of that distortion of mind by which the *yogin* wanders in the void, and strays away from good conduct. That is called *Āvarta* which the whirlpool of knowledge, being agitated like an eddy, perturbs the mind.

The *yogins*, being led away from *yoga* by these highly dangerous omens, become subject to repeated rebirths. For this reason, the *yogin*, being fully covered by the white blanket in the form of mind, should fix the mind on Brahman, and think of Him alone.

The *yogin*, eating moderate meals, with senses controlled and being devoted to *yoga*, should always hold, in his head, the seven subtle *dhāraṇās* beginning with the earth. The *yogin*, who contemplates the earth, thinking *Ātman* as identical with it, can attain happiness, and is released from the bondage of rebirths. In this way, he should reflect on subtle *Rasa* in water, form in fire, touch in air and sound in the sky.

The *yogin* shall mentally enter the mind of creatures, and thus while holding mental *dhāraṇā*, the mind becomes subtle. A person, versed in *yoga*, should, thus, enter into the mind of the host of creatures, and knowing the nature of subtle mind, give it up. Such a person who, knowing the above sevenfold subtle states, gives them up, is not reborn. He, having repeatedly known the subtlety of the seven kinds of *dhāraṇā*, and again again given up *Siddhis*, reaches the highest place.

One, who is attracted by particular creatures, becomes attached to them, and perishes. One, who is addicted to the luxurious scent, etc. perishes, and, though inclined to Brahman, has to be reborn.

The author then names and defines the eight *Siddhis*, *Ānimā*, etc. The *yogin*, endowed with these *Siddhis*, can act like God. Liberation is imminent to one in whom these powers have arisen. In such a condition, he has no decay, no change, and becomes free from any harm that may be done by creatures. Such a man becomes free from all connexion with the subtle elements, viz. *Śabda*, *Sparśa*, etc. As a piece of gold, purged of alloy by fire, is united with another piece, so also a *yogin*, with his *rāga* (attachment) and *dveṣa* (hatred), etc. burnt up by the fire of *yoga*, is completely identified with Brahman ; no semblance of distinction exists. As fire is merged in fire, water in water, so also the *Ātman* of the *yogin* is merged in *Paramātmān*.

Chapter III of the *Yogarahasya* deals with the following matters. Among ordinary people *māna* (honour) is desirable, and *apamāna* (disgrace) is a cause of uneasiness. But, a *yogin* should look upon the former as poison and the latter as nectar. He should take a stride after looking well, drink water strained by a piece of cloth, speak the truth and think of matters guided by good thoughts. He should not accept hospitality nor should he attend *Śrāddha*, sacrifice, procession of deities and festivals. He should beg alms in a house where the inmates rest after meal, but should not go to the same place on three days (in succession ?). He should so behave that people disgrace him, but, should never swerve from the path of the good. He may beg of householders or the wandering people ; householders

are, however, preferable. Among the householders, he should choose those who are bashful, have faith and self-restraint, are devoted to Vedic study and noble, especially those who are blameless and not degraded. Begging alms in the house of one of a lower caste is regarded as reprehensible.

Things, worthy of being begged by a *Yogin*, are *yavāgū* (rice-gruel or sour-gruel made from rice or any other kind of grain, such as barley), *takra* (buttermilk), milk, fruit, root, *Priyaṅgu* (long pepper ? *Aglaiā odoratissima*), oil-cake, pulverised grain, etc. Good eatables also are conducive to success.

Before taking a meal, he should, with a concentrated mind, keep silent and drink a little water only once uttering '*Prāṇāya svāhā*'. This is known as the first oblation of a *yogin*. Then he should utter *Apānāya svāhā*, *Samānāya svāhā*, *Udānāya svāhā* and *Vyānāya svāhā*. (These are the names of the five kinds of wind supposed to be within the body). Then he should do *prāṇāyāma*, eat the residue of food, and drinking water once should touch the heart (i.e. the chest).

Non-theft, *brahmacarya* (continence), renunciation, absence of greed and non-violence—these five are to be observed. The following are to be practised : absence of anger, service of the *Guru*, purification, moderation in food and daily Vedic study—these constitute *Niyama*.

The *yogin* should acquire such knowledge as is essential and helpful ; because, varieties of knowledge create obstacle to *yoga*. One who goes about eagerly by saying "This is to be known", "This is to be known", cannot be able to know the object of knowledge even in a thousand *Kalpas*.

After abjuring the association of people, overcoming anger, restraining the senses and eating in moderation, one should apply the mind to *dhyānas*. Places, fit for *dhyāna*, are a lonely place, forest, cave.

That *yogin* is *Tridaṇḍin* and is a great ascetic, who has controlled the three *daṇḍas* of speech, action and mind. What is agreeable or

disagreeable to one who looks upon the world, moving creatures and the unmoving, as pervaded by *Ātman* ?

One, whose mind is pure, who looks upon a clod of earth and gold as the same, and, having found himself in all creatures, is like a receptacle of all ; he resides in Brahman, eternal and imperishable, and is not subjected to rebirth.

Vedas and sacrifice are good, better is *japa*, superior to *japa* is the way of knowledge ; *dhyanā*, devoid of association and attachment, is better than *jñāna*. This being attained, there is the realisation of the Eternal.

One, who acquires this *yoga* with a concentrated mind fixed on Brahman, being careful, pure, devoted, self-restrained and self-possessed, attains liberation with (*Jivā*)*tman* united with (*Paramā*)*tman*.

YOGA-BĪJA

The highlights of the contents of the *Yoga-bīja*, a short tract on *Yoga* in 171 verses, are as follows. The body is of two types, *Apakva* (unripe or raw) and *Pakva* (ripe, mature). The former is one not disciplined by *Yoga*, and the latter is as a thing baked in fire ; it is the reverse of the former. As a result of *Yoga*, the body is ripened or undergoes a supramaterial transformation, and attains a condition unaffected by woes and pain. The unripe material body, which does not have the privilege of Yogic discipline, is subjected to all sorts of afflictions. The *Yoga-deha*, difficult even for gods to get, passes beyond all limitations and bondage ; and becomes a repository of great powers. It is infinite like the sky than which it is more free of dirt.¹⁷⁰ The great *Yogin*, possessed of such a perfect body, freely moves about in the world at his will. Such a body, emerging from the ordinary body burnt by the fire of *Yoga*, does not meet with further death. Thus, the *Yogin* is dead where an ordinary man lives (in his unripe physical frame). Again, the *Yogin* has no death where an ordinary man is dead (in his physical form). The *Yogin* is beyond all duties of his own, and, as such, is not defiled by any action. He is *jīvanmukta* (liberated alive) with his real body untarnished by worldly defilement.¹⁷⁸ Such a ripe body is the first means for a *Sādhaka* aspiring after *Parā mukti* (Supreme liberation).

The work lays stress on *Prāṇāyāma*, particularly *Kumbhaka* and *Kuṇḍalinī-yoga*. It mentions *Śakticālana* (verse 86), *Vajrāsana* (v. 114), *Mūlabandha* (107), *Uḍḍiyāna* (108), *Jālandhara* (111), *Haṃsa-mantra* (131), *Haṭha* (134). The work states (v. 18) that, for liberation, both *Yoga* and *Jñāna* are necessary ; the one without the other cannot lead to liberation (*na kṣamo mokṣakarmaṇi*). It does not mention *Rājayoga*, *Haṭha(yoga)*, however, is mentioned (v. 134), and is stated to destroy *jaḍatā* (sloth) which is the source of all faults (*sarva-doṣa-samudbhava*).

In connexion with *Haṭhayoga*, mention should be made of the *Haṭhayoga-pradīpikā* of *Svātmārāma*, the anonymous *Gheraṇḍa-saṃhitā* and the *Śivasaṃhitā*.

There are some minor tracts or manuals of unknown authorship and date. Of these, mention may be made of the *Yogarahasya* and the *Yogopadeśa*.

An important sectarian work is the *Gorakṣa-śataka* attributed to *Gorakṣanātha* to whom several other works are also attributed.

MANUSCRIPTS ON YOGA

A number of *Yoga* manuscripts has been described in different catalogues of MSS. Some of them are referred to as *Yoga-tantra*, others as simply *Yoga*. For the convenience of those, who want to have an idea of the magnitude of the *Yoga* literature as well as those who may be interested in editing unpublished texts, we set forth below separate lists of the works on *Yoga* and *Yoga-tantra*.¹⁷⁴ For the present purpose, we have based the lists on the *New Catalogus Catalogorum* (Madras). In the volumes, published hitherto, we have titles, arranged according to Devanāgarī alphabetical order, only upto the entry *Pahilupaṇadevī*. For the remaining titles we have depended upon Aufrecht's *Catalogus Catalogorum*. Though there is practically no description of the contents, yet, in many cases, the titles hint at the subjects dealt with. Most of the manuscripts appear to be manuals dealing with some aspect or other of the *Yogaśāstra*.

ABBREVIATIONS

- Adyar**—Refers to MSS. in Adyar Lib. added subsequent to publication of Pt. II of Adyar Lib. Cat. of Skt. MSS.
- Adyar II**—A Cat. of Skt. MSS. in Adyar Library, Pt. II, 1925.
- Allahabad**—List of Skt. MSS. in Municipal Museum, Allahabad.
- Alph. List Beng. Govt.**—Alphabetical list of MSS. purchased up to 1891. Ptd. at end of Notices of Skt. MSS. by H.P. Shastri, Vol. XI, Calcutta, 1895. MSS. in this list are described in two vols. of Des. Cat. of MSS. in Royal Asiatic Soc. of Bengal, by H.P. Sastri.
- America**—A Census of Indic MSS. in U.S. and Canada by H.I. Poleman, New Haven, Connecticut, 1938.
- Assam**—A typed des. list of MSS. in Assam.
- B**—Cat. of Skt. MSS. in Private Libraries of Gujarat, Kathiawad, Kachch, Sindh, Khandes, Bombay, 1871-73.
- Baroda**—Alphabetical list of MSS. in Oriental Inst. Baroda, Vol. I, Baroda, 1942.
- Bd**—Report of the search for Skt. MSS. in Bombay Presidency in 1887-91. Bombay 1897.
- Ben.**—Cat. of MSS. in Library of Benares Skt. College, Benares, 1864-74.
- Bhk**—Report on search for Skt. MSS. in 1881-82 Poona, 1882.
- Bik**—Cat. of Skt. MSS. in Library of Mahārājā of Bikaner. Calcutta. 1880.
- Bikaner**—Cat. of Skt. MSS. in Anūp Skt. Lib., Bikaner, by Raja and Sarma.
- Bombay**—1879-82—List of Skt. MSS. Collected for Govt. of Bombay in 1879-80 and 1881-82. Quoted by pages.
- BORI**—MSS. in B O. Res. Inst., Poona.
- Burnell**—Classified index to Skt. MSS. in Palace at Tanjore, London, 1880.
- CPB**—Cat. of Skt. and Pkt. MSS. in Central Provinces and Berar, Nagpur, 1926.

D—Cat. of Collections of MSS. in Deccan College, Bombay, 1888.

Dacca—Alphabetical typed list of Skt. MSS. in Dacca University.
Dacca.

GD—Des. Cat. of Skt. MSS. in Mahārājā's Palace Lib., Trivandrum.

GGM—Des. Cat. of MSS. in Gaurāṅga Grantha Mandir, Pāṭhbāri,
Baranagar, Calcutta-35. 1374 B.S.

Hall—Contribution towards an index to Bibliography of Indian
Philosophical Systems, by F. Hall, Calcutta, 1859.

IM—Handlist of 11286 Skt. MSS. in Indian Museum, Calcutta.

I. O. Keith—Cat. of Skt. and Pkt. MSS. in India office Lib., II, by
A. B. Keith.

J. Bh. P. — Cat. of 3168 MSS. in Jain Bhandaras, Punjab, Pt. I,
Lahore.

Jodhpur—Handlist of 2046 MSS. in Archaeological Deptt. of
Jodhpur State, Jodhpur.

L—Notices of Skt. MSS. by R. L. Mitra, Calcutta, 1871-90.

MD—Des. Cat. of Skt. MSS. in Govt. Oriental MSS. Lib., Madras.

Mithila—Handlist of Skt. MSS. in Mithilā, Patna.

MT—Triennial Cat. of MSS. Collected for Govt. Oriental MSS.
Lib., Madras.

Mysore—Supp. Cat. of Skt. works on Sarasvati Bhāṇḍāram Lib. of
Mahārājā of Mysore.

Nepal—Cat. of Palm-leaf and selected Paper MSS. in Durbar Lib.,
Nepal, by H. P. Sastri, Calcutta, 1915.

NW—Cat. of Skt. MSS. in Private Libraries of N. W. Provinces.
Pt. 1. Benares, 1874.

Oppert—List of Skt. MSS. in Private Libraries of S. India, by G.
Oppert, Vol. I., Madras, 1880. II, Madras, 1885.

Oudh—Cat. of Skt. MSS. in Oudh. by Devīprasāda.

PUL—Cat. of Skt. MSS. in Punjab Uni. Lib., Lahore, Vol. I, 1932 ;
Vol. II, 1941.

RASB—Des. Cat. of Skt. MSS. in Govt. collection in Royal Asiatic
Soc. of Bengal. By H. P. Sastri.

Rep. Hpr.—Report of search of Skt. MSS. By H. P. Sastri.

Skt. Coll. Ben.—List of ... MSS. in Skt. College, Benares, Allahabad,
1902-1934.

- Sūcīpatra**—Sūcīpustaka containing list of MSS. in Fort William, As. Soc., in Calcutta, etc. Calcutta, 1838.
- TCD**—Des. Cat. of Skt. MSS. in Curator's Office Lib., Trivandrum.
- TD**—Des. Cat. of Skt. MSS. in Tanjore Mahārājā Serfoji's Sarasvatī Mahai Lib., Tanjore. by P. P. S. Sastri.
- Tra. Ad. Rep.**—Lists of MSS. collected by Curator for pub. of Skt. MSS., Trivandrum.
- Trav. Uni.**—Handlist of Skt. MSS. acquired for Travancore Uni. MSS. Lib., Trivandrum.
- Ujjain**—Cat. of MSS. in Oriental MSS. Lib., Ujjain.
- VSP**—Des. Cat. of Skt. MSS. in Vaṅgīya Sāhitya Pariṣad, By C. Chakravartī, Calcutta.
- Wai**—Hand-list ... of Skt. MSS. in Prajñā Pāṭhaśālā. Wai, Satara Dist., Bombay. By L. S. Joshi.

LIST OF MSS. ON YOGA

(In Devanāgarī alphabetical order)

[1. Title, 2. Author, if mentioned, 3. References, 4. Remarks]

1. Adhyātma-vidyāsamnyāsa-vidhi. 2. —. 3. Adyar, II. p. 92a.
1. Amanaska-vivaraṇa. 2. Īśvara (Śiva ?). 3. Jodhpur 866 (Add. 2).
1. Amṛtasāra. 2. —. 3. CS. 3, 35.
1. Amṛtopadeśa. 2. Yogadatta Jhā. 3. Mithilā.
1. Aṣṭāṅga-mudrāṣṭaka. 2. Gorakṣanātha. 3. Jodhpur 872.
1. Aṣṭāṅgayoga. 2. —. 3. Bik. 1220.
1. Aṣṭāṅgayoga. 2. Patañjali. 3. CPB 300. 4. Is it different from
Patañjala Yoga ?
1. Aṣṭāṅgayoga. 2. Śaṅkarācārya. 3. B. IV. 2.
1. Aṣṭāṅga Yogacaryā. 2. —. 3. TD. 259A Tra. Ad. Rep. 1106. 13
(Vedānta ?) (—carca). 4. TD. 259A contains extracts from
Bhāgavata Purāṇa at the end.
1. Aṣṭāṅga-yoganirūpaṇa. 2. Sanatkumāra. 3. Adyar.
1. Aṣṭāṅga-Yoganirṇaya. 2. Śaṅkarācārya. 3. Baroda 4108.
1. Aṣṭāṅga-yogalakṣaṇa. 2. Sūtikṣṇa. 3. GD 549. 4. Does this form
a fragment of the *Agastya-saṃhitā* (*Sutikṣṇa-Agastya-saṃvāda*)
noticed in *New Cat. Cat.* ?
1. Aṣṭāṅga-yoga-vivaraṇa. 2. —. 3. Adyar II. p. 92a.
1. Aṣṭāṅga-yogaśāstre-Ajapā-gāyatri-saṃkalpa. 2. —. 3. Bombay 1879-
82, p. 5. BORI. 262 of 1879-80. D. p. 139 (Same Ms.) p. 12.
1. Aṣṭāṅga-yogāṣṭaka. 2. —. 3. Jodhpur 875.
1. Ānanda-samuccaya. 2. Yogīndra, samuccaya. 3. Ujjain 10126
(new acc. No. 10013). 4. On *Haṭhayoga* in eight chapters.
Author stated as a pupil of Paramāṇuguru. Quoted in *Kalan-
dikā-prakāśa* of Somanātha Vyāsa (composed in 1847 A.D.)
Ujjain MS. fol. 34a. Before 1500 A.D.

1. Āsana-nirūpaṇa. 2. —. 3. Jodhpur 889.
1. Īśvara-vāmadeva-saṃvāda. 2. —. 3. Burnell 112a (2 MSS.) 4. Stated to be from some Purāṇa.
1. Uddālaka-rahasya. 2. —. 3. Adyar II, p. 92a (3 MSS.)
1. Uddhāranātha-vākya. 2. —. 3. Jodhpur 896.
1. Kalākrama-gadya. 2. —. 3. Adyar II, pp. 92a, 231a.
1. Karmapaddhati. 2. Cidghanānandanātha. 3. Rgb 559.
1. Kāyabodha. 2. Gorakṣanātha. 3. Jodhpur 906.
1. Gurunāma-ratnāvalī. 2. —. 3. Jodhpur 926(b).
1. Guru-pañcāṅga. 2. —. 3. Jodhpur 928. 4. With Gurusahasranāma.
1. Gurupada-prāpti. 2. —. 3. Jodhpur 929.
1. Gorakṣa-śataka. 2. —. 3. Comms.
 - 1) Unspecified, Adyar. Mysore I, p. 433.
 - 2) *Yogatarāṅgiṇī* Adyar. II. p. 92a. RASA. VIII. B. 6616.
 - 3) By Lakṣmīnārāyaṇa in Skt. and Hindi, written in 1086 or 1886 A.D. in Benares, at the instance of Śrīdhara Miśra, Bd. 611. BORI. 611 of 1887-91. RASB, VIII. B. 6617. See Briggs, *Gorakhnāth and Kānpṛāta Yogins*, p. 257. By M. Sukla, NW 426, 428.
1. Ghaṭa-cakra-grantha. 2. —. 3. Mysore I, p. 403.
1. Japa-prakāra. 2. —. 3. Allahabad 174.
1. Jaigīṣavya-yogaśāstra. 2. —. 3. —. 4. Quoted by Sundaradeva in *Haṭha-saṃketa-candrikā*, Hall, p. 18.
1. Jñānayoga. 2. —. 3. Trav. Uni. CM. 187J (inc.)
1. Jñānāranya. 2. Rāmānanda Tīrtha. 3. GGM 1067/3. 4. Incomplete.
1. Jñānasamkuli. 2. —. 3. GGM 1066 2).
1. Tattva-jñāna-pradīpikā. 2. —. Yatīndra. 4. Baroda 10538.
1. Tattva-jñānasāra. 2. —. 3. Dacca 1911 (inc.). 4. Based on Vedānta, Yoga and Tantra.

1. Tattva-pancāśikā-yogacihna. 2. —. 3. Bhk. 29 BORI 353 of A 1881-82 D. P. 234.
1. Tattva-pradīpikā. 2. Paramānanda-Yatīndra. 3. TD. 6721 (inc. with Comm. in Telugu).
1. Tattva-bindu (Yoga). 2. Śiva. 3. NW. 412. 4. On *Khecarī*, *Mahāmudrā* and *Hathayoga*.
1. Tattva-bindu (Yoga), 2. Rāmacandra Paramahansa. 3. Ben. 66 1M 6441 (inc.) Hall p. 14.
1. Tantracintāmaṇi. 2. Paramahansa Pūrṇānanda Svāmin. 3. Assam Purāṇas I (MS. with Nityānanda Miśra of Kalakuti in Kamrup).
1. Dṛṣṭāntara. 2. —. 3. Burnell 113a (2 MSS.). TD. 6737-42, 8998. 4. Metrical. In 4 or 5 Adhyāyas some of the MSS. are given in Burnell 96a as *Kapilagitā*. See *New Catalogus Catalogorum*, III. p. 153a.
1. Dehasṭha-svarodaya. 2. —. 3. Oppert I. 6593. 4. Attributed to Jaigīṣavya in Vācaspati's comm. on *Nyāyasūtra* III. ii. 42.
1. Dhāraṇāśāstra Dharmaputrikā. 2. —. 3. Nepal I, p. 92, Pref. p. XVIII Rep. Hpr. 1895-1900, p. 6. 4. On *Yoga*, in 16 chaps. Of philosophical and Tāntric nature. Probably composed in 1069 A.D. in the reign of Śaṅkara Deva. Quoted by Śivānanda Sarasvatī in *Yogacintāmaṇi*, BBRAS. 1081.
1. Nāḍī-cakra-svarūpa. 2. —. 3. Mysore I. p. 404 4. From *Yoga-pāda* of *Suprabhedāgama*.
8. Nāḍī-jñāna-dīpikā. 2. —. 3. Alph. List. Beng. Govt. p. 56 L 412 RASB. VIII. B. 6618 (G. Śataka). 4. From *Gorakṣa-saṃhitā*.
1. Nāda-prakaraṇa. 2. —. 3. Adyar II. p. 92b Adyar D. VII, p. 68 Extr. pp. 303-04. 4. In 28 verses.
1. Nādānusandhāna-pañcaka. 2. —. 3. Govt. Or Lib., Madras 41 MD 4348.
1. Nādotpatti-prakaraṇa. 2. Gaṅgānandanātha. 3. Adyar II. p. 92b (with Telugu Comm.) Adyar D. VIII. 70 Extr. p. 305. 4. 24 verses.

1. Nijatattvāmṛtarasa. 2. Parameśvara-Yogin or —Yogīndra or —Kavi Rājayogin. 3. Adyar II. p. 146a (2 MSS) Adyar D. VIII. 71, 72 Extr. pp. 306-7. 4. 105 verses. About the authors, see Adyar D. IV. Intro.
1. Niruttara-bhattāraka. 2. —. 3. RASB. VII. A. 5937. 4. In 5 *Paṭalas*.
1. Paranātha-kavaca. 2. —. 3. Jodhpur 1104. 4. 88th *Paṭala*.
1. Paranātha-sahasranāma. 2. —. 3. Jodhpur 1105.
1. Parabrahma-stotra-kavaca. 2. —. 3. Jodhpur 1106.
1. Paramānanda. 2. —. 3. Bd. 609.
1. Maheśa-saṃhitā. 2. —. 3. Radh. 17. Kasin. 30.
1. Yājñavalky-gītā. 2. —. 3. Hall. p. 14, B. 4, 84, Ben. 66, Burnell 112a (yoga-y-gītā) Bhk 30, Oppert 2968, Rice 190. Ap. 360.
1. Yogakalpadruma. 2. Kulamaṇi Śukla. 3. NW 436.
1. Yogakalpatā. 2. Mathurānātha Śukla. 3. NW 426, 428.
1. Yogakalpatikā. 2. Rāmagatisena. 3. Hpr. I. 299. 4. In 4 *Stabakas*.
1. Yogagrantha. Dattātreyā. 3. NP. V. 118. 4. See *Yogaśāstra* by Veṅkaṭācārya.
1. Yogacandra-ṭīkā. 2. Rāmānanda-tīrtha. 3. NW 430.
1. Yogacandrikā. 2. Govardhana Yogīndra. 3. Rice 190.
1. Yogacandrikā. 2. Nārāyaṇatīrtha. 3. Oudh XIV, 88.
1. Yogacaryā. 2. —. 3. Burnell 112a.
1. Yogacaryā. 2. Āsaṅga. 3. —. 4. Comm. on it in Cordier III. p. 381.
1. Yogacintāmaṇi. 2. —. 3. Katm 5, Radh 17, NW 418, NPV 198, Oppert 6982.
1. Yogacintāmaṇi. 2. Gorakṣa Miśra. 3. Bhr. 220, Kasin. 30.
1. Yogacintāmaṇi. 2. Bālaśāstrin Gorde. 3. NP. VI. 66.
1. Yogacintāmaṇi. 2. Śivānanda Sarasvatī. 3. Hall p. 12, L. 2538,

Kh. 58, B. 4, 2, Ben 67, B. 565, CS. 3, 23, Tb. 74. 4. A *Yogacintāmaṇi* Q. by Sundaradeva W. p. 196, Comm. by Bhavānīśahāya (on one or none of these) NW, 436.

1. Yogacūḍāmaṇi. 2. —, 3. Oppert. II. 3242, 4862.
1. Yogajñāna. 2. Ānandasiddha. 3. Peters. 3, 391.
1. Yogatattva. 2. —. 3. B. 4, 2.
1. Yoga-tattva-prakāśa. 2. —. 3. —. 4. Q. by Sundaradeva. Hall. p. 18.
1. Yogataraṅga. 2. Rāmaśaṅkara. 3. NW. 426.
1. Yogataraṅga. 2. Viśveśvaradatta Miśra or Devatīrthasvāmin, disciple of Vidyāraṇyatīrtha. 3. Hall p. 12, NW. 412, Oudh XI. 16, (by Vidyāraṇyatīrtha).
1. Yogatārāvalī. 2. —. 3. Oppert II. 6390.
1. Yogatārāvalī. 2. Śaṅkarācārya. 3. L. 1675, Oudh XIX. 112, Rice 190.
1. Yogatārāvalī. 2. Śuka. 3. B. 4, 2, Govt. Or Lib., Madras 72.
1. Yogadarpaṇa. 2. —. 3. —. 4. Q. by Hemādri on *Raghuvamśa* 14. 9, Comm. by Kṛṣṇānanda NW. 432 Comm. by Bhavadeva NW. 432.
1. Yogadīpikā. 2. —. 3. —. 4. Q. by Sundaradeva. Hall p. 18.
1. Yoganyāsa. 2. —. 3. Oppert 2972.
1. Yogapaddhati. 2. Dharaṇīdhara. 3. Oudh 1876, 26.
1. Yogapāda. 2. —. 3. —. 4. Part of *Suprabhedagama*. See *New Catalogus Catalogorum*, X. p. 27.
1. Yogaprakāra. 2. —. 3. Oppert II. 3423.
1. Yogaprakāśaṭīkā. 2. Kṛṣṇanātha. 3. NW. 432.
2. Yogapradīpa. 2. Sridevasimhadeva. 3. B. 4, 2.
1. Yogapradīpikā. 2. Jaiyatarāma. 3. BORI 117 of A 1883-84.
1. Yogapradīpikā. 2. —. 3. Bik. 568, phch 13.
1. Yogapraveśa-vidhi. 2. —. 3. B. 4, 4.
1. Yogabindu-ṭippaṇa. 2. Bhavadeva. 3. NW. 430.

1. Yogabīja. 2. —. 3. Hall p. 14, Bik. 570, Radh. 28, NW. 424.
4. Q. by Sundaradeva. Hall p. 18.
1. Yogabīja. 2. —. 3. Govt. Or. Lib. Madras 73.
1. Yogabhāskara. 2. Kavīndrācārya. 3. Oudh XIX. 122. 4. Q. by Sundaradeva, Hall p. 18
1. Yogamañjarī. 2. —. 3. Oppert 5347.
1. Yogamañi-pradīpikā. 2. —. 3. Oppert II, 4863, Rice 190.
1. Yogamañiprabhā. 2. Rāmānanda Sarasvatī. 3. —. 4. Yoga-sūtra-vṛtti.
1. Yogamahiman. 2. —. 3. Hall p. 15, Ben. 66.
1. Yogamahiman. 2. Gorakṣanātha. 3. NW. 414.
1. Yogamārtaṇḍa. 2. Gorakṣanātha. 3. Burnell 112b. 4. Q. by Sūrya Pandita Hall p. 119.
1. Yogaratna. 2. —. 3. —. 4. Q. Lz. 79.
1. Yogaratna-pradīpikā. 2. Bhogeśvara Yogin. 3. Govt. Or. Lib. Madras 73.
1. Yogaratnākara. 2. Viśvesvarānanda. 3. L. 2003. 4. Q. in Lauhapradīpa, W. p. 301.
1. Yogarasāyana Śivabhāṣita. 2. —. 3. Sp. p. 99.
1. Yogarahasya. 2. —. 3. —. 4. Q. by Sundaradeva. Hall p. 17.
1. Yogarahasya. 2. —. 3. Adyar D. VIII. 93, Extr. pp. 313.14, NN. 426, 428.
1. Yogarahasya. 2. Nāthamuni or Śrīranganāthamuni or Śrīnātha. 3. —. Quoted in *Rahasyatraya-sāra*, p. 39 of Vedāntadeśika. Nāthamuni is described as a scholar, philosopher, musician, and *Yogin*. Lived in last quarter of 9th cent. and beginning of 10th cent. Son of Īśvaramuni of Śāthamarśanīgotra; native of Viranarayanapura (Kattumannaigud).
1. Yogavarṇana. 2. Mathurānātha Śukla.
1. Yogavācaspatya. 2. Vācaspati. 3. SB. 347. 4. Comm. on *Yoga-sūtrabhāṣya*, Q. by Nāgeśa. Oxf. 178a.
1. Yogaviveka. 2. Vṛndāvana Śukla. 3. NW. 424.

1. Yogaviveka. 2. Hariṣaṃkara. . NW. 426.
1. Yogaviveka-ṭippaṇa. 2. Rāmānandatīrtha. 3. NW. 436.
1. Yogaviśaya. 2. Mārkaṇḍeya i.e. Mārkaṇḍeyapurāṇa. 3. B 4, 4.
1. Yogaśataka. 2. —. 3. Bik. 569.
1. Yogaśāstra. 2. —. 3. Paris (Singh 5, Radh 17, Oppert II. 7114.
1. Yogaśāstra. 2. Dattātreyā. 3. B. 4, 2, Burnell 112a, Oppert 995.
1. Yogaśāstra. 2. Vasiṣṭha. 3. Peters. 3, 391.
1. Yogaśāstra. 2. —. 3. Wai 303. 4. From *Dattapurāṇa*.
1. Yogaśāstra. 2. —. 3. —. From *Vairāṭapurāṇa*.
1. Yogaśikṣā. 2. Harihara. 3. B. 4, 4
1. Yogasaṃgraha. 2. —. 3. NW. 432, Oppert 6150. 4. Comm. by Pūrṇānanda NW. 432.
1. Yogasaṃgraha. 2. Bhavadeva. 3. —. 4. Q. by Harisevaka L 864, by Sundaradeva. Hall p. 17.
1. Yogasaṃgraha. 2. Pramodayati. 3. VSP. No. 1611 Subject No. 10. 4. Incomplete In 4 parts.
1. Yogasādhana. 2. —. 3. BP. 265.
1. Yogasāra. 2. —. 3. Burnell 112b Oppert 6151. 4. Q. by Mallinātha Oxf. 113b, by Sundaradeva. Hall p. 18.
1. Yogasāra. 2. Puruṣottama-tīrtha. 3. Bd. 614.
1. Yogasāra. 2. —. 3. Govt. Or. Lib. Madras 73.
1. Yogasārasamuccaya. 2. Harisevaka Miśra. 3. Oudh XXI. 126, 166. 4. Comm. by Govinda Oudh XXI 126.
1. Yogasārāvalī. 2. —. 3. Oppert 6152 II. 3314.
1. Yogasiddhānta-paddhati. 2. Gorakṣa. 3. B. 4. 4.
1. Yogasiddhi-prakriyā. 2. —. 3. —. 4. Q. by Padmanābha Oxf. 110b.
1. Yogahr̥daya. 2. —. 3. —. 4. Q. by Sundaradeva. Hall p. 18.
1. Yogākṣare-nighaṇṭu. 2. —. 3. Oppert II. 9193.
1. Yogākhyāna. 2. Yājñavalkya. 3. NP. V. 118.

1. Yogābhyāsakrama. 2. —. 3. Oppert 7373.
1. Yogābhyāsa-prakaraṇa. 2. —. 3. Barnell 112b.
1. Yogāvalī. 2. Rāmānandatīrtha. 3. —. 4. Mentioned L 1017.
1. Yogāsana-lakṣaṇāni. 2. —. 3. B. 4, 4.
1. Rājayogavidhi. 2. —. 3. Oppert II. 6398.
1. Rājayoga-siddhānta-rahasya. 2. Govt. Or. Lib. Madras 75.
1. Rājayogastava. 2. Īśvara (Śiva?). 3. BORI 426 of 1879-80 D.p. 148, p. 17.
1. Rājayogāmṛta. 2. —. 3. Govt. Or. Lib. Madras 75.
1. Rājayogāmṛtasāra. 2. —. 3. Hz. 620.
1. Layayoga. 2. —. 3. B. 4, 6.
1. Siddha-siddhānta-paddhati. 2. Parameśvara Yogin or P. Kavirāja yogin. 3. Adyar II. p. 150b Adyar D. VIII. 126 Extr. p. 325. 4. In 101 verses About the author, see Adyar D. IV, Intro.
1. Siddha-siddhānta-paddhati. 2. Gorakṣanātha. 3. Bhau Daji 44.
1. Śivayoga. 2. —. 3. Burnell 112b. 4. Comm. *Dīpikā* Oppert II. 6474, 6612.
1. Śivarāmagītā. 2. —. 3. Rice 192.
1. Śivasamhitā. 2. Īśvara (Śiva ?). 3. Jodhpur 1261. 3. Yoga-mahimā. Is it the same as *Śivasamhitā* described in the body of the work ?
1. Śoḍaśa-mudrā-lakṣaṇa. 2. Śuka Yogin. 3. Burnell 112a.
1. Samādhidīpikā. 2. —. 3. Adyar Lib. 20.
1. Sarvayoga-śāstra. 2. —. 3. —. 4. Q. by Sundaradeva. Hall p. 18.
1. Sārāgītā. 2. —. 3. Hall p. 15, NW. 412.
1. Siddhakhaṇḍa. 2. Rāmacandra Siddha. 3. B. 4, 6.
1. Siddhasiddhānta. 2. —. 3. Rice 610.
1. Siddha-siddhānta-paddhati. 2. Gorakṣanātha. 3. K. 134 Govt. Or. Lib. Madras 106, 10. 777. Weber 2198.
1. Siddha-siddhānta-paddhati. 2. Nityānātha Siddha. 3. W. P. 197 Hall p. 16.

1. Siddha-siddhānta-paddhati. 2. Nityānanda. 3. NW. 444.

1. Siddhānta-paddhati. 2. —. 3. —. 4. See *Siddha-siddhānta-paddhati*.

1. Sṛṣṭi-tattvāmṛtarasa. 1. Parameśvara Yogin (See above). 3. Adyar II. p. 151b. Adyar D. VIII, p. 129 Extr. pp. 326-27. 4. See above.

1. Svayambodha. 2. —. 3. AS p. 237.

1. Svarodaya. 2. —. 3. Calcutta University Skt. M\$, No. 314.

1. Svarodayaśāstra. 2. Īśvara (Śiva ?). 3. Allahabad 99.

1. Svātma-yoga-pradīpa (with *Prabodhinī* Comm.). 2. Amarānanda. 3. Bikaner 5913 M. T. 3428 (c) PUL. II. p. 69 TCD. 260D. 4. Alias Yogin or Yogīśvara, the author was son of Kotyana alias Kumāra, Kumāratānaya ; pupil of Nirlipamabodha, who was pupil of Anupamsukha, a pupil of Amarānanda. Wrote in the reign of Hoysala Someśvara, son of Narasiṃha, son of Bhattalā, Someśvara reigned between 1235 and 1263 (4) AD. See *Jour. of Śrī Venkateśvara Oriental Institute*, II. p. 50.

1. Haṃsacāra-svarodaya. 2. —. 3. Ujwar, 2027, Radh 17.

1. Haṭha-pradīpikā-ṭippaṇa. 2. Umāpati. 3. NW 434.

1. Haṭharatnāvalī. 2. Śrīnivāsa.

1. Haṭha-saṃketa-candrikā. 2. Sundaradeva. 3. Hall p. 18.

1. Haṭha-saṃketa-candrikā. 2. Sundaradeva (Son of Govindadeva, grandson of Viśvanāthadeva. 3. CS. 3, 165.

LIST OF MANUSCRIPTS ON YOGA-TANTRA

(In Devanāgarī alphabetical order)

[1. Title, 2. Author, if stated, 3. References, 4. Remarks]

1. *Akaṣama-cakra*. 2. —. 3. Dacca 298-I, JM-11 182, JBhp. I. 1, Jodhpur 853, I.O. Keith, p 681a. 4. *Akaṣama* is a Tāntrik diagram described in the *Rudrayāmala*. Also see MD. 7847, *Tantrasāra* (Kṛṣṇānanda), list of contents, where this *Cakra* is mentioned. Last line of the I.O.MS. shows that IO. 6093 deals with this and other *Cakras*.
1. *Ajāpālavākya* (?). 2. —. 3. Jodhpur 856.
1. *Anantavākya*. 2. Carpaṭanātha. 3. Jodhpur 866.
1. *Anākhyākalikā*. 2. —. 3. Jodhpur 861.
1. *Anubhava-vidyā-yogaśāstra*. 2. Kumbhāri-pāvayogin (?). 3. BORI, 294 of 1892-95, Jodhpur 863.
1. *Abhayamātrā Tattvasāra*. 2. Gorakṣanātha. 3. Jodhpur 864, 865.
1. *Amṛtaprayoga*. 2. Hālīpāva. 3. Jodhpur 867.
1. *Amṛtavākya*. 2. Gorakṣanātha. 3. Jodhpur 868.
1. *Amṛtasiddhi*. 2. Mādhavacandra. 3. Jodhpur 869.
1. *Kālīnityādinirṇaya*. 2. —. 3. Jodhpur 910. 4. 7 Paṭalas.
1. *Gurupañcāṅga*. 2. —. 3. Jodhpur 928 (with Gurusahasranāman).
1. *Guru-rahasya-pūjā-vidhāna*. 2. —. 3. Jodhpur 930.
1. *Gurūpadeśa-pūjā*. 2. —. 3. Jodhpur 931.
1. *Gogadeva-pratiśraya*. 2. —. 3. Jodhpur 932.
1. *Gorakṣa-kavaca*. 2. —. 3. Jodhpur 933, 1034.
1. *Gorakṣa-kunḍalī*. 2. —. 3. Jodhpur 934.
1. *Gorakṣa-gaṇeśa-goṣṭhī*. 2. —. 3. Jodhpur 935.
1. *Gorakṣa-jaya-stotra*. 2. —. 3. Jodhpur 938.
1. *Gorakṣa-dīpa-dānavidhi*. 2. Candramauli. 3. Jodhpur 939.

1. Gorakṣa-bodha. 2. —. 3. Jodhpur 940.
1. Gorakṣa-bhūṣaṇa. 2. —. 3. Jodhpur 941.
1. Gorakṣa-rāja-stotra. 2. Kṛṣṇadeva. 3. Jodhpur 942.
1. Gorakṣa-saṃhitā.
1. Gorakṣopaniṣad. 2. Veṇīprasāda. 3. Jodhpur 958.
1. Gorakṣopaniṣad (Comm.). 2. —. 3. Jodhpur 955, Jodhpur 957, Jodhpur 956. 4. Atyāśrama-candrikā, Yogācārapradīpikā, Siddhatoṣaṇī.
1. Ghoḍācolī (vākya) ? 2. Ghoḍācolī. 3. Jodhpur 960.
1. Caṇakara-vākya. 2. Caṇakara. 3. Jodhpur 961.
1. Caturaṅgī-vākya. 2. Caturaṅgī. 3. Jodhpur 962
1. Caraṇopaniṣad. 2. —. 3. Jodhpur 965, 966. 4. Both with comm An anonymous comm. is Jodhpur 963, 966.
1. Jalandhara-nāmākṣara-stotra, 2. Lakṣmīdhara. 3. Jodhpur 968.
1. Jalandhara-pañcaka. 2. Udayacandra-yati. 3. Jodhpur 969.
1. Jalandhara-pañcaratna. 2. Sukhānanda. 3. Jodhpur 970.
1. Jalandhara-pādukā-pūjana-paddhati. 2. —. 3. Jodhpur 971.
1. Jalandhara-vidhāna-kathana. 2. —. 3. Jodhpur 973, 973 (Ka) (9th Paṭalā).
1. Jalandhara-saṃhitā. 2. —. 3. Jodhpur 974 (21 Paṭalas) 1333.
1. Jalandhara-stotra (stuti). 2. (Mahārāja) Mānasimhaji. 3. Jodhpur 986.
1. Jalandhara-stotra (stuti). 2. Gosvāmin Rāmānanda. 3. Jodhpur 984.
1. Jalandhara-stotra (stuti). 2. Śambhu Datta Jyotirvid. 3. Jodhpur 978.
1. Jalandhara-stotra (stuti). 3. Sabala. 3. Jodhpur 976.
1. Jalandhara-stotra (stuti). 2. Svarūpacandra Śvetāmbara-yati. 3. Jodhpur 979.
1. Jalandharāṣṭaka. 2. (Dvivedī) Bhavānī Śaṃkara. 3. Jodhpur 994.

1. Jalandharāṣṭaka. 2. Māṇikyacandra. 3. Jodhpur 999.
1. Jalandharāṣṭaka. 2. Śītalāprasāda. 3. Jodhpur 991.
1. Jalandharāṣṭaka. 2. Anonymous. 3. —. 4. With comm. *Ālma-dīpti* by Sadānanda Tripāṭhī.
1. Jalandharotpatti. 2. —. 3. Jodhpur 1004. 4. With Nāthāṣṭaka.
1. Jaigīṣavya-yoga-śāstra. 2. Jaigīṣavya. 3. —. 4. Quoted by Sundaradeva in *Haṭha-saṃketa-candrikā*. Hall, p. 18. Author, an ancient authority on Sāṃkhya and Yoga, referred to by Vācaspati in comm. on *Nyāyasūtra* III. ii. 42 ; in *Buddha-carita*, XII. 67, in *Mahābhārata* (Śalya, ch. 51) ; in *Vyāsa-bhāṣya* on 'YS., II. 55. See Intro. p. 16 of *Tattvakaumudī*, Poona Oriental Series, 10.
1. Jñānamālā. 2. —. 3. Jodhpur 1009. 4. Quoted by Śaṃkara Bhaṭṭa in his *Vratodyāpanakaumudī*, BBRAS. 925 ; by Yadunātha Cakravartin in *Mantrarātnākara*, RASB. VII. A. 6192 ; mentioned in *Āgamatattvavilāsa*, L. 3186.
1. Jñānajña. 2. —. 3. —. 4. Comm. *Vivarāṇa* Jodhpur 1010, 1011 (diff.).
1. Jñānayajña-sāgara. 2. Gorakṣanātha. 3. Jodhpur 1012.
1. Tantrapūjādi-vidhi. 2. —. 3. Jodhpur 1017.
1. Tīrtharāja-stotra. 2. —. 3. —. 4. Comm. Vyākhyā. Jodhpur 1025.
1. Dattanātha-vākya. 2. —. 3. Jodhpur 1036.
1. Dattātreyā-vidhi. 2. —. 3. Jodhpur 1037.
1. Dattāṣṭaka. 2. Śaṃkarācārya. 3. Jodhpur 1039.
1. Dattopaniṣad. 2. —. 3. America 783, Jodhpur 1040.
1. Dayābodha. 2. Gorakṣanātha. 3. Jodhpur 1041.
1. Devalavākya. 2. Devala. 3. Jodhpur 1044.
1. Dvādaśanāthavākya. 2. —. 3. Jodhpur 1047.
1. Nātha-gāyatrī. 2. —. 3. Jodhpur 1029. 4. Probably belonging to Gorakṣa school.

1. Nāthacakra. 2. —. 3. Jodhpur 1060.
1. Nātha-caraṇārcā. 2. Vimarśanātha. 3. Jodhpur 1061.
1. Nātha-tantrārkodeya. 2. —. 3. Jodhpur 1064, 1065.
1. Nātha-tarpaṇa. 2. —. 3. Jodhpur 1066.
1. Nātha-tīrthāvalī-stotra. 2. —. 3. Jodhpur 1067.
1. Nātha-śaraṇāgati-stotra. 2. —. 3. Jodhpur 1081.
1. Nātha-ṣoḍaśāmnāya-krama. 2. Svayamprakāśendra Sarasvatī. 3. Jodhpur 1082.
1. Nātha-stavarāja. 2. —. 3. Jodhpur 1084.
1. Nātha-stotra. 2. —. 3. Jodhpur 1086. 4. According to *Taittirīyopaniṣad*.
1. Nātha-stot a-saṃgraha. 2. —. 3. Jodhpur 1087.
1. Nātha-hṛdaya. 2. —. 3. Jodhpur 1088.
1. Nāthādi-kramāvalī. 2. —. 3. Jodhpur 1089.
1. Nāthāṣṭaka. 2. Mahārāja Mānasimha. 3. Jodhpur 1090 (Ka).
1. Nāthāṣṭaka. 2. Sukhānanda. 3. Jodhpur 1090.
1. Nāda-mantra. 2. Gorakṣanātha. 3. Jodhpur 1091. 4. Comm. Jodhpur 1092.
1. Nāda-lakṣaṇa. 2. —. 3. Adyar II, p. 92b, Adyar D VIII. 69, Extr. pp. 304-05. 4. On Yogasādhana, Śuddhi, etc.
1. Nirañjana-paddhati. 2. Cidānandanātha. 3. Jodhpur 1095.
1. Nirañjana-purāṇa. 2. Gorakṣanātha. 3. Jodhpur 1096.
1. Nirvāṇa-vākya. 2. Kaṇerīnātha. 3. Jodhpur 1098.
1. Nyāsāmṛta. 2. Vimarśānanda. 3. Jodhpur 1100.
1. Pañcāgni-grantha. 2. Gorakṣanātha. 3. Jodhpur 1102.
1. Svayambodha. 2. Īśvara (Śiva?). 3. Jodhpur 1319 (2 Adhs.), Skt. Coll. Ben. 1909, p. 9 (No. 1829) Sūcīpatra 44.

III

Gorakṣanātha and his Order

Gorakṣanātha was one of the practising *Yogins* who had a large following, and left a legacy which appealed to the hearts of the people, and gave rise to a considerable volume of literature in Sanskrit and some vernaculars.

As in the case of other religious leaders, so also about Gorakṣanātha a mass of legends has developed among his followers through centuries. These are current in more or less degree in Nepāl, Uttarpradesh, Bengal, Western India, Sind and Punjab. Punjab appears to have produced the richest crop of legends.

In the welter of traditions and legends, the reference, made by Jñāneśvara in his work (1290 A.D.) on the *Bhagavadgītā*, to Gorakṣanātha is, perhaps, the solitary dependable evidence about the date of this *Yogin*. Considering all the traditions and literary references, Briggs comes to the conclusion¹ that Gorakṣanātha lived not later than 1200 A.D. ; he probably flourished in the eleventh century. M. Singh, however, relying mainly on vernacular sources, believes² that Gorakṣanātha lived in the ninth-tenth centuries. Briggs believes that this *Yogin* belonged originally to East Bengal, though different provinces, particularly Nepāl and Punjab, claim to be the place of his origin³.

The followers of Gorakṣanātha are variously known as *Yogī*, *Gorakhnāthī*, *Darṣana*. The first one indicates that they traditionally practise (*Haṭha*)*yoga*. The second refers to the founder of the school. The third is so called as they use big ear-rings as their distinctive signs. In the Punjab, Himalayan region, Bombay and some other places they are generally known as *Nātha*⁴ (master). The female followers have the appellation of *Nāthnī*. In western India, they go by the designation of *Dharmanāthī* (or *Dharmnāthī*)

after Dharamanātha, a noted disciple of Gorakhnāth. The appellations *Kāṇphaṭa* (split-eared) and *Gorakhnāthi* are found in other parts of India.

The tradition goes that originally there were eighteen *panths* (sub-sects) of the *Śaivas*, and twelve of the *Gorakhnāthīs*. As a result of fight between the adherents of Śiva and those of Gorakhnāth, twelve sub-sects of the former and six of the latter were destroyed. The remaining twelve *panths* of the two sects constituted the school of the *Kāṇphaṭas* or *Gorakhnāthīs*. Those, derived from Śiva are

- (1) Kaṇṭharnāth, (2) Pāgalnāth, (3) Rāwal, (4) Paṅkh,
- (5) Ban, (6) Gopāl or Rāmke.

Those, coming from Gorakhnāth, which survived are

- (1) Hethnāth, (2) Colināth, (3) Cāndnāth, (4) Bāirāg,
- (5) Pāonāth, (6) Dhajjanāth.

The main sub-sects of the order are :

Satnāth, Rāmnāth, Dharamnāth, Lakṣmannāth, Daryānāth, Gaṅgānāth, Bāirāg, Rāwal or Nāgnāth, Jālandharipā, Aipanth, Kaplāni, Dhajjanāth, Kānipā.

The *Yoga* system of Gorakhnāth contains a good deal of Tāntric elements. As in Tantra, the worship of Śakti and of virgin girls (*Kumārī-pūjā*) are common among the Gorakhnāthīs. *Guru* (spiritual preceptor) plays a very important part in both *Tantra* and the *Yoga* system of Gorakhnāth. Like Tantra, this system also recognises a large number of *Nāḍīs* within the body, and lays stress on *Kuṇḍalinī-yoga*. We find many magical elements in Tantra. Such elements are present in this *Yoga* system too. Gorakhnāth himself is said to have had a magic bag of wonderful potency, from which he took out gifts of various kinds⁵. He is also said to have had magic sandals⁶ of miraculous power. The saint, Kabīr, refers to Gorakhnāth's philosopher's stone which could do miracles⁷. In the manner of Tāntric ritual, certain practices of the *Yogins* of this school require *Pañcamakāra* (viz. *Madya*, *Māṃsa*, *Matsya*, *Mudrā* and *Maithuna*⁸.

This school of *Yoga*, like Tantra, recognises *Cakras*, *Nāḍīs* etc.⁹ within the body. As regards *Cakras*, the commentary on verse 13

of the Poona edition of the *Gorakṣaśataka* enumerates the following, with their respective locations within the body, under the term *Ādhāra* :

<i>Name of Ādhāra</i>	<i>Location</i>
Pādāṅguṣṭha	Big toe
Mūla	Anus
Guda	Rectum
Meḍhra	<i>Līṅga</i> or penis
Uḍḍiyāna	Above navel
Nābhi	Navel
Hṛdaya	Heart
Kanṭha	Throat
Ghaṇṭikā	Soft palate
Tattva	In soft palate
Jihvāmūla	Root of tongue
Ūrdhva-danta-mūla	Root of upper/front teeth
Nāsāgra	Nose-tip
Bhrūmadhya	In between eye-brows
Lalāṭa	Forehead
Brahmarandhra	Top of head

The following six principal *Cakras* of the Tantra are also mentioned :

Mūlādhāra—at the base of the spinal cord.

Svādhiṣṭhāna—at the root of the penis or the penis itself.

Manipūra(ka)—in the navel-region.

Anāhata—in the heart.

Viśuddha—in the throat.

Ājñā—between eyebrows, within the cranium.

The ultimate destination of *Kuṇḍalinī*, which is supposed to penetrate the above six *Cakras*, is the *Brahmasthanā* (or, —*randhra*) the place of final bliss (*brahmānanda*) where *Kuṇḍalinī* is united with Śiva in the *Sahasrāra* (thousand-petalled-lotus).

The school of Gorakṣnāth recognises the existence of ten winds within the body. These are : *Prāṇa*, *Apāna*, *Samāna*, *Udāna*, *Vyāna*, *Nāga*, *Kūrma*, *Kṛkara*, *Devadatta*, *Dhananjaya*. Of these, the first five are the principal vital powers.

The vital forces operate through *Nāḍīs* (arteries). They are variously numbered 72,000, 3,00,000 or 2,00,000. Of these, 72 are stated to be of considerable importance, but are not named. The *Nāḍīs* are stated to originate in the *Kanda* (base), and to have their ends in the opening of the body. The ten principal *Nāḍīs* are stated as *Idā*, *Piṅgalā*, *Suṣumnā*, *Gāndhārī*, *Haṣṭijihvā*, *Pūṣā*, *Yāśasvinī*, *Alambuṣā*, *Kūhū* and *Śaṅkhinī*. They are said to terminate in the following parts of the body respectively : left nostril, right nostril, hole in skull, left eye, right eye, right ear, left ear, mouth, male organ and anus.

Of the aforesaid *Nāḍīs*, most important are *Idā*, *Piṅgalā*, *Suṣumnā* (or *Brahmanāḍī*) which are the paths of *Prāṇa*. They are of crucial importance in *Prāṇāyāma* and in raising *Kuṇḍalinī Śakti*. *Idā* and *Piṅgalā* are subordinate to the third through which, by means of *Yoga*, *Prāṇa* is believed to pass.

Briefly stated¹⁰, the main objects of the *Yoga* of the Gorakhnāth school are :

- (1) Control of mind and body.
- (2) Retention of breath.
- (3) Retention of semen.
- (4) Rapturous feelings resulting from the union of *Rajas* (*Kuṇḍalinī*) and *Bindu* (Śiva) at different levels in the body.
- (5) Supernatural powers.
- (6) Ultimate release.

The methods prescribed are

- (1) Purification of *Nāḍīs*.
- (2) Control of breath.
- (3) *Āsana*, *Mudrā*, *Bandha*.
- (4) Miscellaneous practices.

LITERATURE OF GORAKHNĀTH SCHOOL

Going by the titles, the following works appear to have been produced in the order founded by Gorakṣanātha :

1. *Gorakṣaśataka*, 2. *Gorakṣa-śataka-tīkā*, 3. *Gorakṣa-śataka-ṭippaṇa*, 4. *Gorakṣa-saṃhitā*, 5. *Gorakṣa-kaumudī*, 6. *Gorakṣa-gītā*, 7. *Gorakṣa-pañcāya*, 8. *Gorakṣa-sahasranāma*, 9. *Gorakṣa-bodh*, 10. *Gorakṣakalpa*, 11. *Gorakṣa-paddhati*, 12. *Yoga-siddhānta-paddhati*, 13. *Siddhānta-paddhati*, 14. *Siddha-siddhānta-paddhati*, 15. *Jñānāmṛta*.

Of the above works, the *Gorakṣaśataka* is the most important and the basic work. According to Aufrecht (*Catalogus Catalogorum*, p. 165) and R. L. Mitra (*The Yoga Aphorisms* etc., p. 219), the *Gorakṣa-śataka* is known also as *Jñāna-śataka*, *Jñānaprakāśa-śataka*. Farquhar says (*Outlines of Rel. Lit.* p. 384) that the *Gorakṣa-paddhati* is a Hindi rendering of the *Gorakṣakalpa*. The *Gorakṣa-paddhati* contains, besides the *Gorakṣa-śataka*, one hundred verses in Sanskrit, with a Hindi commentary. The commentary contains a number of verses occurring in the *HYP*. The *Gorakṣa-śataka-tīkā*, *Gorakṣa-śataka-ṭippaṇa*, *Gorakṣakalpa*, *Gorakṣapaddhati*, *Yoga-siddhānta-paddhati*, *Siddhānta-paddhati* are of the nature of gloss or manual on the *Gorakṣa-śataka*. R. L. Mitra attributes the *Yoga-siddhānta-paddhati* (on the practice of *Yoga*), *Siddhānta-paddhati* (rules of *Yoga* praxis), *Jñānāmṛta* (poems on duties of *Yogins*) to Gorakhnāth.

The *Gorakṣa-sahasra-nāma* is, perhaps, known also as *Viṣṇu-sahasra-nāma*. The *Gorakṣa-paddhati* calls (p. 4) itself *Gorakṣa-saṃhitā* whereas one manuscript has *Gorakṣa-śataka*. The *GP* speaks (p. 20) of the *Śiva-yogaśāstra*.

According to G. N. Kaviraj¹¹, the *Haṭhayoga-pradīpikā* also originated in this school. It may be pointed out that the *HYP* mentions (I. 5) *Gorakṣa* among the names of *Mahāsiddhas*. The same work mentions (I. 54) *Gorakṣāsana*. It is also significant that this work refers (I. 5) to *Adinātha* and *Mīna* (obviously *Mīnanātha*), both prominent figures in the *Nātha* sect.

GORAKṢA-ŚATAKA

After examining all sources, traditional and literary. Briggs observes that there seems to be a consensus about Gorakhnāth's

authorship of the *Śataka* attributed to him. His date has already been mentioned. Though Gorakhnāth is reasonably believed to have hailed from East Bengal (now Bangladesh), it is not definitely known where the *Śataka* was actually composed.

We gather the following information from Briggs' *Gorakhnāth and Kānpata Yogis* (p. 257) about the text. The Poona version contains 101 verses with an exhaustive commentary, called *Bāla-prabodhini*, by Lakṣmīnārāyaṇa. The Vārāṇasī manuscript has 157 verses with a supplement of 41 verses. It is very much alike the *Gorakṣa-paddhati*. The printed copy of the *Gorakṣa-paddhati*, used by Briggs, has two series of 100 verses each ; the first 100 being the *Gorakṣa-śataka*, and the second series deals with the following topics : *Prāṇāyāma* (21 stanzas), *Pratyāhāra* (30), *Dhāraṇā* (9), *Dhyāna* (24), *Samādhi* (13) and *Mukti* (4). The Hindi commentary quotes, *in extenso*, verses from the *HYP*.

The *Gorakṣa-śataka-ṭīkā* is attributed to Śaṃkara perhaps to boost its authority by imparting a halo of antiquity, or this Śaṃkara was, perhaps, a late writer. More dependable is the date of Lakṣmīnārāyaṇa's commentary. His chronogram reads *guṇa-abdhi-aṅka-mahī* which gives 3411 i.e. 1143 Śaṃvat (= 1886 A.D.). According to the commentator's own statement, the provenance of the commentary was Vārāṇasī.

The contents of the *Gorakṣa-śataka* are an admixture of the doctrines of *Yoga* and *Tantra*, as we have already seen in the foregoing pages.

The opening remark of the *Gorakṣaśataka* shows that it is a work on *Haṭhayoga*. The highlights of the contents are as follows :

Salutation to *Guru Mīnanātha* who is characterised as a *Yogin*, praise of the work, exhortation to practise *Yoga* which is the fruit of the wish-yielding tree in the shape of *Śruti*, and puts an end to the misery of the world (*bhavatāpasya śamanam*), enumeration of six¹², *Yogāṅgas*. Of *Āsanas*, 84,00,000 are stated to have been described by Śiva, and 84 selected by Him, the author selects only two, viz. *Siddhāsana* and *Kamalāsana* (generally known as *Padmāsana*) which are described (verses 11, 12), the body, conceived as a house of one

column with nine doors, presided over by five tutelary deities, and stated to contain 6 *Cakras*, 16 *Ādhāras*¹³, 3 lacs of *Nāḍis*, 5 sheaths, *Cakras* named and located, movement of *Prāṇavāyu*, 72 prominent *Nāḍis* of which *Idā*, *Pīṅgalā*, *Suṣumnā* are stated to be the most important as they are conductors of the *Prāṇa-vāyu*; enumeration, location and function of different winds, *Haṃsa-mantra* (42, 43), *Ajapā Gāyatri* (44) and its eulogy, *Kuṇḍalīnī-śakti*, its description, location and function, praise of *Mudrās*, called *Mahā*, *Nabhas*¹⁴, *Uḍḍiyāna*, *Jālandhara* and *Mūla*, and their descriptions and effects¹⁵, glory of *Oṃkāra* and praise of *Prāṇāyāma* and meditation.

The *Nātha* literature reveals both Brahmanical and Buddhist influence. For instance, in some texts, attributed to the *Nāthas*, holy places of pilgrimage, supposed to be located within the body, are described under the categories of *Pīṭha*, *Upapīṭha*, *Kṣetra*, *Upakṣetra*, *Sandotha*, etc. This is in consonance with the practice in Brahmanical and Buddhist Tantras¹⁶. The Buddhist idea of *Sahaja-samādhi*, as the ultimate state of *Yoga*, is found in *Nātha* literature too¹⁷. This concept of *Sahaja* or *Sahaja-śūnya* occurs also in the vernacular literature on the *Nātha cult*. As instances, we may cite the old Hindi poems attributed to Gorakhnāth and similar poetical compositions of the *Nātha Siddhas* like Carpaṭi Jālandhara, Cauraṅgī, etc¹⁸.

The *Nātha* cult and the *Nātha* literature had a powerful impact in the country, particularly among common people¹⁹. A distinct school, *Nātha Sampradāya*, came into existence and brought into its fold a large number of adherents. In different places of India, centres, temples, and prayer-halls of this sect developed. That the *Nātha* cult was a force to reckon with is amply proved by references to and description of it contained in the *Brahmaravivarta Purāṇa* (c. 800 A.D.-I.Chs. 8-9), *Āgama-saṃhitā*, *Vṛddha-śātātapa-saṃhitā*, *Kaula-jñāna-nirṇaya*, *Tantrāloka*, etc²⁰. In Sanskrit and provincial vernaculars, the traditional *Gurus* of this school, *Vratas* performed by its adherents, the way of their meditation and worship etc. have been dealt with. The catholicity of this school is clear from the fact that it included, in its ambit, not only Hindus and Buddhists, but also Muslims.

The Bengali²¹ Nātha literature may be divided into two major types ; viz. (1) Dealing with Gorakṣa, (2) Dealing with Maynāmatī-govinda (gopī) candra. Another class of the Bengal Nātha literature is constituted by ballads and rhymes.

It is interesting to note how Kṛṣṇa and Rādhā have been made, in some Vaiṣṇava love-lyrics of Bengal, a *Yogin* and *Yoginī* respectively a la those of the Gorakh Order. For instance, in a poem of Govindadās (C. 1537—1613 A.D), Kṛṣṇa has been represented in the guise of a Kānpaṭṭ Yogin to coax Rādhā who is in wrath. Disguised in this manner, he appears to approach Rādhā's chamber proclaiming the name of Gorakh and blowing a horn as is customary with such *Yogins*. We come across also references to Rādhā's desire to assume the garb of a *Yoginī* with tonsured head and rings in the ears (the insignia of this Order) and to wander in quest of Kṛṣṇa.²²

It should be noted that the *Nātha* cult and the *Nātha* literature of Bengal prompted not only the Hindus, but also the Muslims, the latter in a greater degree, to produce a considerable amount of *Yoga*-literature in Bengali. As examples, we can mention the *Jñāna-sāgara* of Āli Rājā (C. 18th cent. A.D.) commonly known as Wahed, Kānu or Kānu Fakir. *Jñāna-pradīpa* and *Jñāna-cautiśā* of Syed Sultan (17th cent. A.D.), *Nur-Kandila* of Muhammad Safi, *Vāramāsyā*, *Yoga-kalandar* and *Satya-jñāna-pradīpa* of Murshid²³. These works reveal a popular melange of the different forms of *Yoga*—*Sahajiyā*, *Nāthist* and *Sufistic*²⁴, prevailing in the society. Indian Sufism absorbed elements of minor religious sects ; the Islamic Yogic literature of Bengal is a product of this syncretism.

Besides the popular stories of Gorakhnāth and Gopīcānd, referred to earlier, which form the staple of the Bengali *Nātha* literature, stray songs of *Nāthagurus* are current among the *Yogīs* (*Yugīs*) and Muslims of Bengal, particularly North and East Bengal. These songs stress the hollowness and baneful effects of worldly pleasures, and emphasise the importance of *Yoga* as indispensable for overcoming decay and death and attaining liberation.

Not only in Bengal, but also in other parts of India, there are

Muslim Yogīs. For instance, the Bhārtharīs of Uttarpradesh are Muslims who appear to have descended from Yogī ancestors²⁵.

THE GOAL AND MEANS OF NĀTHA YOGA

The ultimate aim of the *Nātha Siddhas* is *Jīvanmukti* (liberation while alive). At some places (eg. in Gorakh-vāṇī, ed. Barthwal), the ultimate end is stated as the attainment of Śivahood through immortality. The aim of the *Nātha* Yogin is identical with that of the *Haṭhayogin*. What distinguishes *Nātha-yoga* from other schools of *Yoga* is that the latter regard the complete severance of the body, by dissolution, from the spirit, as the essential prerequisite of liberation. But, the *Nātha* school believes in the attainment of liberation with a body transmuted by the fire of *Yoga*. The *Yogin*, possessed of such a spiritualised body, gets over *Aśuddha Māyā* (principles of defilement) and gets *Viśuddha Māyā*. *Viśuddha Māyā* enables it to act as a purified dynamic principle.

A P P E N D I C E S

MEDITATION

Sri Surath, in his work, entitled *Scientific Yoga*, claims (Appendix I) to have gained first-hand experience about various methods of meditation from practising *yogins*. He lays down separate methods suitable for different types of persons according as they are *bhaktas* or *jñānins*, i.e. those who have chosen the path of *bhakti* and those who have adopted the way of knowledge for reaching the ultimate goal.

Method for *Bhakta*

Keeping in mind the spiritual principle of purity and spiritual goal, he should meditate in the way that is natural for him. He should meditate upon the personal God of his choice (*iṣṭadevatā*) whom he may look upon as his Friend, Mother, Father, Child or Beloved.

Method for the *Jñānin*

The following different kinds of meditation are suggested for him. In every case, the preliminaries should include a few deep breaths, and the time of practice, starting with ten minutes, should extend to one half hour.

A. Light meditation

(1) Watch your mind as a passive onlooker. If any idea or object appears to come to your vision, cast it off. After some weeks of practice, select and concentrate on any one of the objects, ideas or visions. Keep it in mind for sometime. If difficulty is felt, let it pass off. Again look into the mental region as a spectator. Watch what comes to the mind—a vision, sound, taste, touch or smell. In this process, when the mind becomes tired, choose an object and keep it in mind.

(2) Try to visualise the soul in the heart as a misty luminous ball. Think as if it were in a glasscase and outgrowing the size of the case and gradually reaching the horizon and beyond, merging into Infinity. Keeping this in mind for a few minutes, get back to your body.

This experience being mature, you will feel that your whole being has been inseparably mixed with universe like a drop of oil in a bowl of water, which gradually pervades the whole of the water.

(3) At a place having a tree, mountain or lake, take some deep breaths. After that, think yourself as that tree, mountain or lake. Think that you are outside your body, meditating. After sometime, come back to your body.

(4) After some deep breaths, sit before a mirror three or four feet in size. Think that you are in the reflection contained in the mind. After a few minutes, meditate that you are back in your body.

(5) After a few deep breaths, practise opaque meditation. Think that your body is not physical, not made of flesh and blood etc. but of white stone or white marble. Gradually think that the above material has been transformed into glass.

(6) Think of a particular point of time, say 8 a.m., as eternal. Think that your watch has come to a standstill, and that everything in the place, where you are, is eternal.

(7) Remaining outside the house, keep on looking at the sky or the horizon. Meditate exclusively on the vast horizon oblivious of the trees and other things intervening between you and the horizon. At the same time, imagine that you are a skylark soaring on and on to the Infinity.

(8) Imagine yourself as a small fish swimming under an ocean happily. Think as if the water is above, below, to the right and to the left.

B. Deep Meditation

1. Try to make your mind calm. Then obscure the working of the mind. You will realise that you are experiencing touch, taste, smell, sound or sight. Or, you may remember such past experiences. Or, you may be expecting such experiences to come in future. After the experience, you should tell your mind, "I will not touch" etc. Continue giving this direction to the mind for several weeks.

After gaining mastery over the mind, you will find that it is relapsing into its old habit. Then, you are to direct your mind that it should not act like this. The mind has to be continuously told

in this way. In the first stage of this practice, you are identified with your mind, and will go on saying "I will not do this or that". In the second stage, you dissociate yourself from the mind by saying "My mind will not touch or smell", etc. With the progress of the second stage, you will have the first stage of realisation, on which all mental modifications (*Cittavṛtti*) have worn out or even stopped.

2. Look at a watch or clock. Watch the movement of time from second to second, then from minute to minute. Then, close your eyes, and try to meditate on an hour seeing it at a glance. In this way, you should go from one step to another, after gaining mastery over the previous one.

Then, try to visualise what happened yesterday from morning to bedtime. After gaining mastery over this practice, try to remember the incidents of the previous month, then of the past year. In this manner, try gradually to recollect all the past years of your life, one after another, as far back as you can remember. This should be practised for several weeks, and, if possible, for some months. The same process should be practised with respect to the future.

Every one of the above methods is subtle, designed for dissociating the self (soul) from the body consciousness with which it has identified itself ; this dissociation paves the way to the final goal.

ĀSANAS

For the convenience of readers and ready reference, we set forth below the names of the Āsanas, described in the *HYP*, with brief descriptions and notes on their effects.

[1. *Name of Āsana*, 2. *Reference*, 3. *Description*, 4. *Effect*.]

1. Bhadra. 2. I. 53, 54. 3. Ankles to be placed below scrotum on both sides of perineum ; left ankle on left and right ankle on right (sole to sole). Then hold firmly with hand. The feet, which are on their sides, remain motionless. 4. Destroys all diseases.
1. Dhanus. 2. I. 25. 3. Hold with hands the toes, keep one arm stretched in front ; draw other arm up to ear as if drawing a bow-string.
1. Gomukha. 2. I. 20. 3. Right ankle to be placed next to left buttock, and left ankle next to right buttock.
1. Gorakṣāsana. 2. I. 54. 3. (Same as *Bhadrāsana*, q.v.).
1. Guptāsana. 2. I. 37. 3. Same as *Siddhāsana* (q.v.).
1. Kukkuṭa. 2. I. 23. 3. In *Padmāsana*, insert hands between thighs and knees. Place hands firmly on ground ; supported by hands, rise above ground.
1. Kūrma. 2. I. 22. 3. Press anus jointly with ankles in opposite directions, sit poised
1. Matsyendra. 2. I. 26. 3. Right foot at the base of left thigh, left foot outside right knee. Right foot to be held by left hand, and left foot by right hand. Remain with body turned around to left. 4. Whets appetite, destroys all fatal diseases of body. Daily practice awakens *Kuṇḍalinī*, and makes Moon steady in man. For moon, see note under translation of I 27.

1. Mayūra. 2. I. 30. 3. Plant hands firmly on ground, support on elbows the sides of navel, body raised in an elevated posture above the ground like a rod (straight and stiff), feet above ground at level with head. 4. Quick cure of diseases like *Gulma*, *Udara*, etc. Sets right imbalance of the three humours, helps complete digestion of all kinds of food.

1. Mukthāsana. 2. —. 3. Same as *Siddhāsana* (q.v.).

1. Padma. 2. I. 44-49. 3. Right foot on left thigh, left foot on right thigh, cross hands behind back, firmly hold right toe with right hand, left toe with left. With chin on chest, look at nose-tip. Alternative view : Place feet, soles up, on opposite thighs, place hands, palms turned upwards, between thighs. Direct eyes to nose-tip, place tongue-tip at root of front teeth, chin on chest, slowly raise upwards the *Prāṇa* by contracting anus in *Mūlabandha*. 4. Destroys diseases of *yogins*. According to the *Śiva-saṃhitā* (III. 111, 112), it helps *Prāṇavāyu* move well along the straight path, and pave, the way to salvation.

1. Paścimottāna (Also called *Ugrāsana* according to the *Śiva-saṃhitā*, III. 114). 2. I. 28. 3. Stretch out both legs on ground without bending them, and, having held the toes of the feet with hands, place forehead on knees and remain in this way. 4. Makes breath flow through *Suṣumnā*, stimulates gastric fire, makes body lean, cures all diseases.

1. Śavāsana. 2. I. 32. 3. Lying on back on ground like a corpse. 4. Removes fatigue, and leads to repose of mind.

1. Siddhāsana. 2. I. 35. 3. Press perineum with base of left heel, place other foot firmly above penis. Keep chin steadily on chest. Remain motionless with sense-organs under control and with steady vision look at spot between eyebrows. Alternative—Place left ankle above penis, keeping other ankle above it. 4. Purifies 72,000 *Nāḍīs*. According to the *Śiva-saṃhitā* (III. 104-106), by it the *yogin* attains the condition called *Niṣpatti*. It leads to the highest goal, redeems the *yogin* from sin.

1. *Simhāsana*. 2. I. 50. 3. Place ankles below scrotum, on either side of perineum, right ankle on left side of it, left ankle on the right. Place palms on knees, spread out fingers. With open mouth, look at nose-tip. 4. Facilitates the three *Bandhas*.
1. *Svastika* (According to *Śiva-saṃhitā*, III. 120, also called *Sukhāsana*). 2. I. 19. 3. Place both soles of feet between thighs and knees. Sit balanced and erect. 4. According to the *Śiva-saṃhitā* (III. 119, 120), it prevents all diseases, and leads to early *Vāyusiddhi*. By it, the body and mind become steady.
1. *Utkāṣa*. 2. —. 3. Resting body on toes of feet, heels pressing against buttocks. 4. This *Āsana* is not defined in the text. The commentary describes it.
1. *Uttānakūrma*. 2. I. 24. 3. Assuming *Kukkuṭāsana*, wind arms around neck ; lie on back like a tortoise.
1. *Vajrāsana*. 2. I. 37. 3. Same as *Siddhāsana* (q.v.).
1. *Vīra*. 2. I. 21. 3. Place right foot firmly on the left thigh, and right thigh on the left foot.

The *Śivasamhitā* (III. 100, 101) states that, of the eighty-four *Āsanas*, it describes four, viz. *Siddha*, *Padma*, *Ugra* and *Svastika*. Obviously, it attaches the greatest importance to these four postures.

The *Gheraṇḍa-saṃhitā* states (II. 1 ff.) that Śiva spoke of 84 lacs of *Āsanas* of which 84 are of a special nature (*viśiṣṭa*). Of the 84, 32 are stated to be in vogue on earth. Of the *Āsanas*, described in this work, the following are in common with the *HYP* :

Bhadra, Dhanus, Gomukha, Gorakṣa, Gupta, Kukkuṭa, Kūrma, Matsyendra, Mayūra, Mukta, Padma, Paścimottāna, Siddha, Siṃha, Svastika, Utkāṣa, Uttānakūrma, Vajra, Vīra.

The *Mṛtāsana* of *Gheraṇḍa* (II. 19) appears to be the same as *Śavāsana* of *HYP*. (I. 32).

The additional *Āsanas*, dealt with in the *Gheraṇḍa*, are stated below with references to the text and their descriptions. The effects of all the *Āsanas* are not mentioned.

1. Name of Āsana, 2. Reference, 3. Description.

1. Bhujaṅga. 2. 42. 3. Make body, from navel downwards to toes, touch ground, place palms on ground, raise head (the upper portion of body) like a serpent. It increases bodily heat, destroys diseases ; as a result of its practice, serpent-goddess (*Kuṇḍalinī*) awakes.
1. Garuḍa. 2. 37. 3. Place legs and thighs on ground pressing it, make the body steady with two knees, place two hands on knees.
2. Makara. 2. 40. 3. Lie on ground face downward, chest touching earth, two legs being stretched. Catch head with two arms.
1. Maṇḍūkā. 2. 34. 3. Take feet towards back, the toes touching each other, and place knees forward.
1. Matsya (to be distinguished from Matsyendra). 2. 21. 3. Make *Padmāsana* without crossing of arms. Lie on back, holding head by two elbows. Destroys diseases.
1. Śalabha. 2. 39. 3. Lie on ground face downward, the two hands being placed on the chest, touching the ground with palms, raise legs in the air, one cubit high.
1. Saṅkaṭa. 2. 28. 3. Place left foot and leg on ground, surround left foot by right leg ; then place two hands on two knees.
1. Uṣṭra. 2. 41. 3. Lie on ground face downward, turn up legs, and place them towards back, catch legs with hands, contract forcibly mouth and abdomen.
1. Uttāna-maṇḍūkā. 2. 35. 3. Assume frog-posture (as in *Maṇḍūkāsana*), hold head by elbows, and stand up like a frog.
1. Vṛkṣa. 2. 36. 3. Stand erect on one leg (left), bending right leg, and placing right foot on root of left thigh, thus, standing like a tree on the ground.
1. Vṛṣa. 2. 38. 3. Place anus on right heel, on left of it place left leg crossing it opposite way, and touch ground.
1. Yogāsana. 2. 44. 3. Turn feet upwards, place them on knees, then place hands on ground with palms turned upwards ; draw

in breath, fix gaze on nose-tip. It is assumed while practising *Yoga*.

The *Yoga-rahasya* asks (I. 28) the *Yogin* to practise *Yoga* after assuming the three *Āsanas*, called *Padma*, *Ardha* and *Svastika*. The *Padma* and *Svastika* are known from other sources. But *Ardhāsana* is neither described in the above work nor defined by other works.

The *Yogopadeśa* asks (verse 16) the *Yogin* to assume any one of the *Āsanas*, called *Bhadrāsana*, etc. (*ekaṃ bhadrasanādīnām*); but does not name the other *Āsanas*.

In some minor Upaniṣads, certain *Āsanas* have been mentioned, as stated below¹ :

<i>Titles of Upaniṣads</i>	<i>Names of Āsanas</i>
Amṛtanādopaniṣad	Padma, Svastika, Bhadra.
Darśanopaniṣad	Svastika, Gomukha, Padma, Vīra, Siṃha, Bhadra, Mukta, Mayūra, Sukha.
Dhyānabindūpaniṣad	It states (42) that the <i>Āsanas</i> are of infinite variety, and are known to Maheśvara (Śiva).
Śāṇḍilyopaniṣad	Siṃha, Bhadra, Svastika, Gomukha, Padma, Vīra, Mukta, Mayūra.
Triśikhabrahmaṇopaniṣad	Svastika, Gomukha, Vīra, Yoga, Padma, Baddha-padma, Kutupa, Uttānakūrma, Dhanus, Siṃha, Bhadra, Mukta, Mayūra, Matsya, Siddha, Paścimottāna, Sukha.
Vārāhopaniṣad	Cakra, Padma, Kūrma, Mayūra, Kukkuṭa, Vīra, Svastika, Bhadra, Siṃha, Mukta, Gomukha.
Yogacūḍāmaṇi	Siddha, Kamala.
Yogakuṇḍalyupaniṣad	Padma, Vajra.
Yogatattvopaniṣad	Siddha, Padma.

1. For this information, the author is indebted to the book *Yoga and Āyurveda* by S. P. Mishra, p.p. 40-42.

Some *Āsanas*, currently practised in India, are described below verbatim in accordance with descriptions contained in the newspapers referred to.

Amritabājār Patrikā (Calcutta) 4. 11. 90

Bhadrāsana

Gorakṣāsana and *Bhadrāsana* are the same types of *Āsanas* mentioned in "Yoga Shashtra". As eminent Yogācārya Gorakṣamuni remained most of the time on this posture throughout the day, this āsana has been called *Gorakṣāsana*.

Method : Sit erect spreading the folded knees laterally. Both the feet will touch each other as shown in the picture. Both the knees should touch the ground. Try to touch the perineum with your heels. Press the right knee with the right-hand palm and the left knee with the left-hand palm. The spine and the elbows should be straight. Practise for 10 to 15 seconds initially with normal breathing 2/3 times, to be followed by *śavāsana* for 10 seconds after each performance.

Benefits : This *āsana* specially helps increase the strength and elasticity of nerves of the perineum region and knees. It helps subside Sciatic inflammation and muscle rheumatism of hands. Pancreatic juice is secreted rapidly by regular practice of this *āsana*. As a result, this *āsana* helps increase appetite.

This *āsana* is very much helpful to maintain "Brahmacarya". Specially, this posture has got a therapeutic effect upon various female diseases. Women having irregular periods, menstrual pain and Leucorrhoea are much benefited by regular practice of this *Āsana*. Pregnant women will not face much trouble at the time of delivery, if they regularly practise this *āsana*.

Caution : Female practitioners should not practise this *āsana* if they suffer from femoral hernia or matured appendicitis.

Amritabājār Patrikā (11. 11. 90)

Halāsana

In this posture, the body looks like a plough ; so the posture is named *Halāsana*.

Method : Lie down straight on the floor on the back. Raise both the legs together slowly straight from the ground, and bend them over the head in such a way that the toes touch the ground. The knees must not bend. Set your chin in between the two clavicles. Both the hands will remain in the same position as they were on the lying-down position. Practise this posture initially for 10 to 15 seconds 3 times to be followed by *Śavāsana* for 15 seconds after each performance. After practice for months, try to remain on this posture for 30 seconds two times daily. Breathing should be normal.

Benefits : This *āsana* has got a special therapeutic effect upon those who are suffering from acute or chronic tonsillitis, bronchacitis, cough and cold tendency and bronchial asthma. The spinal nerves and back muscles are well-nourished. As a result, it helps prevent any pain and disorder of the back.

This *āsana* strengthens the whole spine to keep the practitioner youthful for a long time. Also the *āsana* helps reduce the excess fat of the waistline, abdomen, hips and thighs, building a fine proportionate physique. On the other hand, this *āsana* helps remove weakness of abdominal viscera, specially of liver, and spleen, acidity and constipation. Moreover, patients of diabetes mellitus are much benefited as the pancreas is well compressed in this posture. Male impotency and female frigidity are removed to some extent, because the sexual glands are reasonably activated by this *āsana*. It is a unique *āsana* for those suffering from low blood pressure, ear complication and syanositis, etc. This *āsana* helps remove various complications during menstruation, specially, menstrual pain, irregular period, leucorrhoea, etc.

Caution : Patients of spondylitis, high blood pressure and boys and girls below 13 years of age should not practise this posture.

Amritabājār Patrikā (Calcutta) 18. 11. 90

Aradha-matsyendrāsana

Matsyendrāsana, which was introduced by Yogirāja Matsyendra-nāth himself, was too difficult for the ordinary people to perform. So, *Ardhamatsyendrāsana*, which is much easier to practise, has been introduced for the benefit of the common people.

Method : Sit on the ground stretching both the legs straight forward. Now bend the right knee, and set the heel tightly towards the perineum. Then bend the left knee, lift it upon the right knee-joint, and place the ankle of the left leg on the floor beside the quadricep muscles of the right leg. Now properly sit on two glutial muscles of the hips. Move your trunk in such a way that the right armpit touches the outer side of the left knee, holding the left toe with your right-hand palm. Bring the left-hand palm round the back of the waist-line up to the right side of the waist to catch the starting point of the right thigh. Move the head up to the level of the left shoulder, and set the chin and deltoid on the same line. Stay on this posture with normal breathing for 15 to 20 seconds four times daily. The reverse posture must also be practised.

Benefits : The sympathetic nervous system and each vertebra of the spinal column get a great therapeutic effect for any kind of spinal disorder. Associated spinal nerves and muscles are well toned up. The disc position of each vertebra is properly maintained. The spine becomes more supple and elastic. All the muscles and organs of the abdominal region get well massaged. As a result, this *āsana* helps remove constipation, excess fat of the waist-line, wind trouble and dyspepsia. This *āsana* is specially useful to strengthen the spine. So, this posture helps prevent back pain, shoulder and waist-line rheumatism, uneven spine and spondylitis. Patients of inguinal and femoral hernia are much benefited by regular practice of this *āsana*.

Caution : Practice of this *āsana* is restricted in the case of matured appendicitis and enlarged liver and spleen.

Amritabājār Patrikā (Calcutta) 25. 11. 90.

Gomukhāsana

In this posture, the lower extremity of the body looks like the mouth of a cow ; so the posture is named *Gomukhāsana*.

Method : Sit erect stretching the legs together forward. First, bend the left knee, and touch the right femur joint with the left heel on the ground. Then, set the right bent knee upon the left knee and touch the left femur joint with the right heel on the ground. Now raise the right hand above the head laterally. Bend the elbow, bringing down the right hand palm to the back level. Turn the left hand to the back, bending it from the elbow. Now lock the right hand fingers with the left hand fingers. Keep the head and spine straight. Breathing should be normal. Practise the posture alternately on both hands and legs for 30 seconds six times daily.

Benefits : This *āsana* is very much helpful for people suffering from insomnia, anxiety neurosis, restlessness, etc. It helps reduce neuralgic pain in hands, shoulders and back. It also helps relieve frozen shoulder to some extent.

Various types of female diseases are relieved by regular practice of this *āsana*. This posture helps maintain the proper shape of the spine. This *āsana* is specially helpful to maintain 'Brahmacarya'. It helps check night pollution and lower limb rheumatism. This is also a meditative posture like *padmāsana* and at the same time, practitioners may perform *prāṇāyāma* and *mudrā* on this posture. Boys and girls, just approaching adolescence, should practise this *āsana* regularly at bed time.

MUDRĀS

The names of different *Mudrās*, with their descriptions, and corresponding effects, are given below.

[1. Name, 2. Reference to HYP, 3. Description, 4. Effect.]

1. Amarolī (A variety of *Vajrolī*), 2. III. 96ff. 3. While urinating, discard first part of flow and the last part, drink the middle part of the stream. 4. Fuller reads *Amarani*, *Yoga*, p. 76.
1. Jālandharabandha. 2. III. 70 ff. 3. Contract throat, put chin firmly on chest. 4. Destroys senility and averts death, cures all throat-diseases.
1. Khecarī. 2. III. 32 ff. 3. Tongue, turned back, enters cavity leading to skull; eyes fixed between eyebrows; 4. Freedom from diseases, death, intellectual torpor, (untimely ?) sleep, (excessive ?) hunger and thirst, prevention of emission of semen.
1. Mahāmudrā. 2. III. 10 ff. 3. Press perineum with left heel, stretch out right leg, firmly hold, with hands, the toes of right foot, contract throat, hold breath in upper part (i.e. in *Suṣumnā*), exhale slowly. After practising on left side, it should be practised on the right side. It should be ended when practice on the right side is equal to that on the left. 4. Prevents *pañcakleśa* (see Glossary, averts death. According to the *Śiva-saṃhitā* (IV. 31), it prevents discharge of semen, destroys impurities of body and sins. It also awakens *Kuṇḍalīnī* which, along with *vāyu*, reaches *Brahmarandhra*, cures physical ailments, increases gastric fire, produces grace in the body, prevents senility, and leads to control of senses.
1. Mahābandha. 2. III. 19 ff. 3. Place left heel on perineum, place right foot on left thigh. Draw in breath. Pressing chin against chest, contract anus, fix mind on central *Nāḍī* (i.e. *Suṣumnā*). After retaining breath for maximum period possible,

air to be breathed out slowly. After practising on left, practise on right. According to some, contraction of throat should be avoided ; instead, contraction effected by tongue pressed against (the root of) front teeth is preferable. 4. Averts death. According to *Śiva-saṃhitā*, it purifies the *Nāḍis*. It makes the wind enter into *Suṣumnā*. It nourishes the body, and makes bones firmly set.

1. Mahāvedha. 2. III. 26 ff. 3. Assume *Mahābandha* (q.v.) draw in breath, stop course of *Prāṇa*, etc. by *Jālandharabandha*. Place two palms straight on ground, strike ground slowly with buttocks. 4. Immortality. Staves off wrinkles, grey hair and shaking of body due to old age. The three, viz. *Mahāmudrā*, *Mahābandha* and *Mahāvedha* ward off old age.

1. Mūlabandha. 2. III. 61 ff. 3. Press perineum with heel, contract anus so as to draw *Apāna* upwards. 4. Rejuvenation. Decrease of urine and excrement.

1. Sahajolī (A variety of *Vajrolī*). 2. III. 92 ff. 3. After intercourse in *Vajrolī Mudrā*, the man and the woman should besmear the private parts with the mixture of ashes (obtained by burning cowdung-cakes) with water. 4. Fuller reads *Sahayoni*, See p. 76

1. Śakticālana. 2. III. 104 ff. 3. Seated in *Vajrāsana* posture, hold firmly with hands the feet near the ankles, thus put pressure on *Kanda* (see Glossary). Having caused *Kuṇḍalinī* to move, the *Yogin* should perform *Bhastrikā Kumbhaka*. 4. Averts death. According to *Śivasamhitā*, by it all powers are achieved. Daily practice of it prevents all diseases.

1. Śāmbhavī Mudrā. 2. IV. 36. 3. Concentration on the internal object (on any *Cakra* from *Mūlādhāra* to *Brahmarandhra*), while the external sight is devoid of winking. When the *Yogin* remains with mind and breath absorbed in the internal object, when pupils are motionless, when, though his eyes perceive without, he sees not, it is this *Mudrā*. 4. Absorption of mind in the void which is the *Ātman* of the nature of Bliss consciousness.

1. Uḍḍiyānabandha 2. III. 55 ff. 3. Drawing back of abdomen above and below navel. 4. Averts death. Effects rejuvenation. According to *Śivasamhitā*, practice of it four times a day leads to purification of navel and the winds. Practice for six months increases gastric fire.
1. Vajrolī. 2. III. 83. 3. At the time of emission of semen during sexual intercourse, one should practise, slowly and well to draw it up. The semen about to fall into the female organ should be drawn up. 4. It helps one conquer death. As a result of practising it, a pleasant smell arises in the body of the *Yogin*.
1. Viparītakarāṇī. 2. III. 77 ff. 3. It takes place when the Sun is above and the Moon below in the practitioner whose navel is above and palate below. 4. Increase of gastric fire, According to *Śivasamhitā*, it averts death and fatigue.
1. Vyomacara (Another name of *Khecari*, q.v.) 2. III. 37.
1. Yonimudrā. 2. III. 48. 3. —. 4. Same as *Vajrolī* (q.v.).

The *Śiva-samhitā* at first describes (IV) *Yonimudrā*, and lays down its effects. It should be pointed out that this *Mudrā* is entirely different from the *Yonimudrā*, mentioned in the *HYP*, and referred to earlier.

The *Yonimudrā* of the *Śiva-samhitā* is as follows. First of all, one should fix the mind on *Mūlādhāra* by performing *Pūraka*. Then the *Yonimaṇḍala* (also called *Brahmayoni*), lying between the anus and the penis, should be contracted. The *Kandarpa Vāyu* is effulgent like crores of sun and soothing like crores of moon. In the upper part of this *Vāyu*, there is the Supreme *Kalā* (*Kuṇḍalinī*) in the form of consciousness, resembling a subtle flame. The *Yogin* shall, after *Dhyāna*, contemplate that *Ātman* is pervaded by and is identified with that Supreme *Kalā*, and that *Kuṇḍalinī*, having penetrated successively *Svayambhulīṅga*, *Bāṇalīṅga* and *Haralīṅga* (i.e. *Brahmagranthi*, *Viṣṇugranthi* and *Rudragranthi* respectively) is proceeding to *Brahmamārga* within *Suṣumnā*. Thus, when *Kuṇḍalinī* reaches *Akula* (i.e. *Sahasrāra*), she will be drinking divine *Kula* nectar. This *Kulāmṛta* is very delightful, coloured white-red

and full of lustre ; from it flows nectar. Thus, having drunk *Kulāmṛta*, *Kulakuṇḍalinī* will return to the *Kula* place (i.e. *Mūlādhāra*). After that, *Kulakuṇḍalinī* will, as before, again be present at *Akula* place (i.e. *Sahasrāra*). When *Kuṇḍalinī* arrives at *Sahasrāra*, the *Śivas*, *Kālāgni*¹, etc., are again absorbed in *Her*. *Brahmā*, *Viṣṇu*, *Rudra* (or *Kālāgni*), *Īśvara*, *Sadāśiva* and *Paraśiva* are believed to reside in *Mūlādhāra*, *Svādhiṣṭhāna*, *Maṇipūra*, *Anāhata*, *Viśuddha* and *Ājñā Cakras* respectively.

The *Śiva-saṃhitā* declares (IV. 8) that there is nothing in this world that cannot be attained by this *Mudrā*. It has been stated (IV. 9 ff.) that this *Mudrā* comes to the rescue when some *mantras* prove to be ineffective or produce delayed results. One, who performs this *Mūdrā*, is not tainted even by grave sins of *Brahmahatyā* or adultery with preceptor's wife. This work lays great stress on *Abhyāsa* or practice.

For awakening *Kuṇḍalinī*, which is asleep, this work prescribes ten other *Mudrās*, viz. *Mahāmudrā*, *Mahābandha*, *Mahāvedha*, *Khecari*, *Jālandhara*, *Mūlabandha*, *Viparītakṛtī*, *Uddāna*, *Vajrolī*, *Śakticālana*. The *Viparītakṛtī* and *Uddāna* are respectively the *Viparītakaraṇī* and *Uddīyāna* of the *HYP*. This work does not mention the *Śāmbhavi Mudrā* of the *HYP*.

As regards *Khecari Mudrā*, the *Śivasamhitā* requires the practitioner to assume *Vajrāsana*. The description of *Viparītakṛtī*, contained in the *Śivasamhitā*, is more explicit than that contained in the *HYP*. The *Samhitā* calls that *Viparītakaraṇī*, in which one has to rest his head on the ground stretching the legs upwards. As an alternative method of *Uddāna* (= *Uddīyāna*) *bandha*, the *Śiva-samhitā* prescribes the drawing back of the region above the navel in such a way that the skin of the belly almost touches the spinal cord.

The *Śivasamhitā* describes (IV. 78 ff.) the *Vajrolī Mudrā* as follows. The *Yogin* should, at first, carefully draw from the female

1. C.f. *Brahmā viṣṇuśca rudraśca īśvaraśca sadāśivah /
tataḥparaśivaścaiva śaṭ śivāḥ parikīrtitāḥ ||*

organ her menstrual blood¹ with his penis, and make it enter into his body. Then, mixing with it his own semen, he should go on driving his organ. When the semen, driven upward by *Yonimudrā*, is about to be discharged, he will make it pass to the *Idā* on the left, and discontinue the movement of his organ in the female organ. Desirous of quick success in *Yoga*, the *Yogin* should practise it. Semen and menstrual blood are conceived as moon and sun respectively. The *Yogin* should carefully unite the moon and the sun in his body. The *Śivasamhitā* lays great stress on the retention of semen which is stated to lead to long life, happiness, good health and fragrance of body.

The *Śiva-samhitā* mentions *Amarolī* and *Sahajolī Mudrās* as varieties of *Vajrolī*. *Amarolī* consists in drawing, with the penis, the discharged semen, along with the menstrual blood, and making the mixture enter into the body. The *Sahajolī* consists in retaining, by means of *Yonimudrā*, the semen which is about to be discharged. IV. 98 states that *Vajrolī*, *Amarolī* and *Sahajolī*, though different in names, are the same ; the common purpose served by them is the retention of the vital fluid.

According to the above work, the *Śakticālana-mudrā* consists in drawing the sleeping *Kuṇḍalinī* and making it move upward.

The *Gheraṇḍa-samhitā* (III) mentions *Mudrās* with their respective effects. Those, in common with the *HYP*, are as follows :

Jālandhara, *Khecari*, *Mahāmudrā*, *Mahābandha*, *Mūla-bandha*, *Mahāvedha*, *Śakticālani*, *Śāmbhavi*, *Uḍḍiyāna-bandha*, *Vajroni* (*HYP*—*Vajrolī*), *Viparttakaraṇi*. It does not, however, mention *Amarolī* and *Sahajolī*, stated as two varieties of *Vajrolī* in the *HYP*.

1. The text has the word *Rajas*. Menstrual blood may seem to be incorrect in view of the fact that intercourse is prohibited during the monthly course of a woman. The injunction *ṛtukālābhigāmi syāt* (approach wife at the time of menstruation). This means that intercourse is recommended at that time only after the woman has taken her purificatory bath after three days of menstruation. Even then the menstrual blood lingers on so that *rajas* may denote this blood.

In addition, the *Gheraṇḍa* mentions the following *Mudrās*, along with the effects noted against their names.

[1. *Mudrā*, 2. Reference to No. of verse in chap. III,
3. Description, 4. Effect.]

1. Aśvinī. 2. 82. 3. Contract and dilate the anus again and again.
4. It awakens *Śakti* (*Kuṇḍalīnī*). It cures all diseases of the rectum, gives strength and vigour, and prevents premature death.
1. Bhujaṅginī. 2. 92. 3. Extend neck a little forward, draw in air through esophagus. 4. It destroys decay and death. It quickly cures all stomach-diseases, especially indigestion, dyspepsia, etc.
1. Dhāraṇā-mudrās (5) viz. Pārthivī, Āmbhasī, Vāyavī, Āgneyī and Ākāśī. 2. 68. 3. —. 4. By such *Mudrā*, with human body one can visit and revisit heaven, can go wherever he likes as swiftly as mind, can acquire the capacity for walking in the sky.
1. Pārthivī. 2. 70. 3. The *Prthivi-tattva* has the colour of orpiment (yellow), the letter *LA* is its secret symbol or seed (*bīja*). Four-sided in form, it has *Brahmā* as its Presiding Deity. Place this *Tattva* in the heart, fix by *Kumbhākī* the *Prāṇa-vāyus* and the *Citta* there for five *ghaṭikās* (= 2½ hours). It is called *Adhodhāraṇā*. 4. By this one conquers earth, and no earthly elements can injure him ; it causes steadiness. One, practising this *dhāraṇā*, becomes like the conqueror of Death ; as an adept he walks over the earth.
1. Āmbhasī. 2. 72. 3. The water-*Tattva* is white like the *Kunda* flower or a conch or the moon ; its form is circular like the moon. The letter *VA* is the seed of this ambrosial element. *Viṣṇu* is its Presiding Deity. By *Yoga*, produce this *Tattva* in the heart ; fix there the *Prāṇa* with the *Citta* for five *ghaṭikās*, while practising *Kumbhaka*. This is *Āmbhasī Dhāraṇā*. 4. It destroys all sorrows. Water cannot injure one who practises it.

1. Āgneyī. 2. 75. 3. Fire-tattva is at the navel. Its colour is red like *Indragopa* insect, form circular. Its seed is *RA*, and Presiding Deity is *Rudra*. It is effulgent like the sun. Fix *Prāṇa*, along with *Citta*, in this *Tattva* for five *ghaṭikās*. This is *Āgneyi Dhāraṇā*. 4. It gives success, destroys fear of dreadful death. Fire cannot injure one who practises it.
1. Vāyavī. 2. 77. 3. Air-Tattva is black as collyrium. Letter *YA* is its seed, and *Īsvara* its Presiding Deity. It is full of the quality of *Sattva*. Fix *Prāṇa* and *Citta* in this *Tattva* for five *ghaṭikās*. This is *Vāyavi Dhāraṇā*. 4. By it one walks in the air. It destroys decay and death. The practitioner is never killed by any aerial disturbance.
1. Ākāśī. 2. 80. 3. Ether-Tattva has the colour of pure sea-water. *HA* is its seed. Its Presiding Deity is *Sadāśiva*. Fix *Prāṇa*, along with *Citta*, in the *Tattva* for five *ghaṭikās*. This is *Ākāśi-dhāraṇā*. 4. It opens the gate of emancipation. One who knows it is the real *Yogin*. Death does not approach him nor does he perish in *Pralaya*.
1. Kākī. 2. 86. 3. Contract lips like the beak of crow, and draw in the air slowly. 4. It destroys all diseases, and one becomes disease-free like a crow.
1. Māṇḍūkī. 2. 62. 3. Closing mouth, move tongue-tip towards palate ; slowly taste nectar (flowing from *Sahasrāra*). 4. Body retains perpetual youth ; hairs never turn grey.
1. Mātāṅginī. 2. 88, 89. 3. Stand in neck-deep water, draw in water through nostrils, and throw it out by mouth. Then draw in water through mouth, and throw it out through nostrils. This should be repeated again and again. 4. It destroys decay and death. By it one becomes strong like an elephant, and enjoys great pleasure.
1. Nābhasa. 2. 9. 3. Tongue turned upwards (towards soft palate), and breath to be restrained. 4. Destroys all diseases.
1. Pāśinī. 2. 84. 3. Throw the legs on neck towards the back, holding them strongly together like a *Pāśa* or noose. 4. It

awakens *Śakti* or *Kuṇḍalinī*. It gives strength and nourishment.

1. Taḍāgī. 2. 61. 3. Sitting in *Paścimottāna* posture, make stomach like a tank (hollow). 4. Destroys decay and death.

1. Yoni. 2. 37-42. 3. Sitting in *Siddhāsana* posture close ears with thumbs, eyes with index fingers, nostrils with middle fingers, upper lips with fore-fingers, lower lip with little fingers. Draw in *Prāṇavāyu* by *Kāki Mudrā* (q.v.), join it with *Apānavāyu* (then contemplation and repetition of *Mantra* as prescribed). 4. By perfection in its practice one enters into *Samādhi* (See Glossary).

In conclusion, the *Gheraṇḍa* lays down (III. 99) that twenty sorts of diseases, cough, asthma, enlargement of spleen, leprosy, etc. are cured by the practice of the above *Mudrās*.

IV

PRĀṆĀYAMA

Prāṇāyāma in general has been stated to result in freedom from all diseases. It makes the body lean and bright, and reduces fat.

KUMBHAKAS

[1. Name, 2. Reference to HYP, 3. Description, 4. Effect.]

1. **Bhastrikā.** 2. II. 59 ff. 3. Two feet placed upon opposite thighs. Having assumed this *Padmāsana*, with abdomen and neck in line, closed mouth, breathe out air through nostrils till it is felt to resound in heart, throat and up to skull. Inhale air rapidly till it touches the heart-lotus. Again, exhale similarly and inhale thus repeatedly. As a blacksmith works his bellows speedily, so a *yogin* should keep *Prāṇa* in the body constantly moving by *Recaka* and *Pūraka*. When tired, breathing should be done by right nostril. After interior of body is rapidly filled with air, nose should be tightly closed with thumb, ring-finger and little finger. Having performed prescribed *Kumbhaka*, exhale breath through left nostril. 4. Removes disorders caused by excess of wind, bile and phlegm. Increases digestive fire. Removes obstruction caused by phlegm, etc. at the mouth of *Suṣumnā*. Enables breath to break through the three knots (*granthis*) that are firmly placed in *Suṣumnā*. According to the *Gheraṇḍa* (V. 77), one, who performs it thrice, never suffers from any diseases, and remains always healthy.
1. **Bhrāmarī.** 2. II. 68. 3. Breathing rapidly with resonance resembling the humming of a male bee. Exhale slowly after *Kumbhaka*, making humming sound of a female bee. 4. Indescribable bliss. As a result of daily practice, various sounds are audible. Last of all is heard the *Anāhata* sound arising

from the heart. There is a resonance of this sound. In that resonance, there is a light in which the mind should be immersed. The mind being absorbed, it reaches the Highest Seat (*parama-pada*). Thus, success in this leads to success in *Samādhi* (*Gheraṇḍa*, V. 81, 82).

1. Kevala. 2. I. 43, II. 72-75. 3. In it, the breath is retained with ease, without inhalation or exhalation. 4. To one, who has mastered it, nothing is unattainable in the three worlds. He obtains the result of *Rājayoga*.

1. *Murchā*. 2. II. 69. 3. After inhalation, very firmly assume *Jālandhara-bandha*, exhale breath slowly. 4. Reduces mind to a state of inactivity, and causes happiness. According to *Gheraṇḍa* (V. 83), it causes the mind to faint, and gives joy. As a result of mind being joined with *Ātman*, the bliss of *Yoga* ensues.

1. *Plāvanī*. 2. II. 70. 3. Air is abundantly drawn in completely filling the interior of the body. 4. *Yogin* floats easily even on deep waters like a lotus-leaf.

1. *Sahita*. 2. II. 71, 72. 3. Preceded by *Recaka* or *Pūraka*.

1. *Śītalī*. 2. II. 57-58. 3. Protruding tongue a little outside lips, inhale air with tongue curved up like a bird's beak. Perform *Kumbhaka* as in *Sitkārī*. Slowly exhale air through nostrils. 4. Cures abdominal and spleen diseases as also diseases like fever, biliousness. Resists hunger, thirst and counteracts poison. According to *Gheraṇḍa*, it gives bliss, and prevents indigestion, phlegm and bilious disorders.

1. *Sītkārī*. 2. II. 34 ff. 3. Make hissing sound with mouth while inhaling air, and exhale only through nostrils. 4. Uncommon physical beauty. One practising it, is not afflicted by hunger, thirst, somnolence and indolence. Strength of mind.

1. *Sūryabhedana*. 2. II. 48. ff. 3. Assume an *Āsana* on a comfortable seat, draw in air through right *Nāḍī* (*Pīṅgalā*). Then practise *Kumbhaka* retaining breath to the utmost till it is felt from hair on head to ends of toe-nails (i.e. pervading the

entire body). Finally exhale air through left *Nāḍī* (*Idā*) 4. Purifies brain, cures diseases caused by excess of wind as well as maladies caused by worms. According to the *Gheraṇḍa* (V. 68), it prevents decay and death, awakens *Kuṇḍalī Śakti*, increases bodily fire.

1. Ujjāyī. 2. II. 51 ff. 3. Close mouth, draw in air slowly through both nostrils till the breath is felt to be sonorous from throat to heart. Perform *Kumbhaka* as in *Sūryabhedana*, and exhale air through *Idā*. This *Kumbhaka* may be performed while walking or standing. 4. Removes disorders in throat, caused by phlegm, and stimulates the digestive fire. Cures diseases of *Nāḍīs* and *Dhātus*, also dropsy. According to *Gheraṇḍa* (V. 71, 72), all work is accomplished by this. The practitioner does not fall victim to phlegm diseases, nervous diseases, indigestion, dysentery, consumption, cough, fever, spleen-disease. It averts decay and death.

The *Gheraṇḍa* omits *Sitkārī*, and mentions instead *Kevalī* which is the same as *Kevala* above. The *HYP.* does not mention any variety of *Sahita*. The commentary, however, divides it into two kinds, according as it is preceded by *Recaka* or *Pūraka*. The *Gheraṇḍa* divides (V. 47) *Sahita* into two types, viz. *Sagarbha* (performed with repetition of *Bīja-mantra*) and *Nirgarbha* (performed without repetition of *Bīja-mantra*). The procedure for practising the *Sagarbha* type is as follows.

Assumption of *Sukhāsana*¹ posture, facing east or north, contemplation on *Brahmā* full of the quality of *Rajas*, of blood-red colour, in the shape of the letter *A*, inhalation by left nostril, repetition of *A* for sixteen times, performance of *Uḍḍiyanabandha* (before retention of breath, but at the end of inhalation), retention of breath by repeating *U* sixty-four times, contemplation of *Hari*, of black colour and having the quality of *Sattva*, exhalation through right nostril, by repeating *MA* thirty-two times, contemplation on *Śiva* of white colour and of *Tamas* quality, again inhalation through *Pīṅgalā*,

1. Another name of *Svastikāsana* (vide *Śivasamhitā*, III. 120).

retention by *Kumbhaku*, exhalation by *Idā*, in above method, changing nostrils alternately. After completion of inhalation, both nostrils to be closed, right one by right thumb and the left by ring finger and little finger, never using index and middle fingers, nostrils to be closed so long as *Kumbhaka* lasts

In the *Nirgarbha Sahita* type, the periods of *Pūraka*, *Kumbhaka* and *Recaka* may be extended from one to hundred *mātrās*. The best is 20 *Mātrās*, i.e. *Pūraka* 20 seconds, *Kumbhaka* 80, *Recaka* 40, 16 *Mātrās* lowest.

The visible effects of *Prāṇāyāma*, according to the *Gheraṇḍa*, are as follows.

Practice of the lowest kind results in copious perspiration of the body. The middling variety makes the body tremble (especially the trembling is felt along the spinal cord). By the highest *Prāṇāyāma*, one can have the power of levitation. The *Gheraṇḍa* concludes the chapter by laying down that, besides the above effects, *Prāṇāyāma* produces also the following results :

cure of diseases, awakening of *Śakti* (spiritual energy), calmness of mind, exaltation of mental powers (clairvoyance, etc.), blissful mind, happy disposition.

The *Sūryabhedana Kumbha*, according to the *Gheraṇḍa* (V. 58-59), is as follows :

Inhalation through right nostril, retention, performance of *Jālandhara Mudrā*. *Kumbhaka* to be continued till perspiration appears on nail-tips and hair-roots.

The *Gheraṇḍa* asks (V. 67) the *Yogin* to raise upwards all the ten *Vāyus*, separated by *Sūrya-nāḍī* (*Pīṅgalā*) from the root of the navel. Then he should exhale by *Idā Nāḍī* slowly with continuous force. He should again draw air through right nostril, retaining it, as above, and exhale it again. This should be done again and again. In this, air is always inhaled by the *Sūrya Nāḍī* (*Pīṅgalā*).

According to the *Gheraṇḍa* (V. 69, 70), the *Ujjāyī* is to be performed in the following manner :

Close mouth, inhale external air by both nostrils, pull up internal air from lungs and throat, retain them in

mouth, then wash the mouth (i.e. expel air through mouth), perform *Jālandhara* and *Kumbhaka*, retain air unhindered.

According to the *Gheraṇḍa* (V. 75), *Bhastrikā* should be done in the following manner.

As the bellows of the blacksmith constantly dilate and contract, so one should slowly draw in air by both nostrils, and expand stomach ; then exhale quickly (the wind making sound like bellows) as in the *Śitali*.

The *Gheraṇḍa* describes (V. 78-82) *Bhrāmari* as follow :

After midnight, the *Yogin* should practise *Pūraka* and *Kumbhaka*, closing ears with hands, at a place where no sound of any animal is heard. Then he will hear various internal sounds in his right ear. The sounds will be successively like those of crickets, a lute, thunder, a drum, a beetle, bells, gong of bell-metal, trumpets, kettle-drums, *mṛdaṅga* (a kind of drum or tabor), military drums, *duṇḍubhi* (a sort of large kettle-drum), etc.

As regards *Murchā*, the *Gheraṇḍa* (V. 83) prescribes the following procedure :

After performing *Kumbhaka* at ease, one should withdraw mind from all objects, and fix it in the space in between the two eyebrows.

According to *Gheraṇḍa* (V. 92 ff.), the *Kevali Kumbhaka* is as follows :

By inhaling air by both nostrils, one should perform this *Kumbhaka*. On the first day, breath should be retained for 64 times. It should be done 8 times a day or 3 times (morning, noon and evening). So long as success is not obtained in *Kevali*, one should increase the duration of *Ajapā-japa* every day, one to five times.

In connexion with *Prāṇāyāma* in general and *Kumbhaka* in particular, the *Gheraṇḍa* lays down the following observations regarding *Ajapā-japa*.

The breath of a person, while entering, makes the sound of *saḥ*, and in coming out that of *haṃ*. These two sounds together make *so'ham* (That am I) or *haṃsa* (apparently denoting swan, it really signifies 'I am That'). Through day and night there are 21,600 such respirations, that is, 15 respirations per minute. Every living creature performs this *japa* spontaneously, unconsciously and constantly. This is *Ajapā Gāyatri*. It is performed in three places in the body, viz. *Mūlādhāra* (space between anus and membrum virile), *Anāhata Cakra* (in the heart), and in the *Ājñā Cakra* (the space between the eyebrows, where the two nostrils converge).

By doubling the number of *Ajapā* (i.e. 30 times instead of 15 respirations per minute), the state of *Manonmanī* (steadiness of mind) is attained. This is *Kevala Kumbhaka* devoid of *Recaka* and *Pūraka*.

In connexion with *Prāṇāyāma*, it should be noted that the *Gheraṇḍa* (V. 60 ff.) mentions the ten winds (*vāyu*) within the body. Of these, the following five, known as *Prāṇādi*, are principal ; these are stated below with their respective locations.

<i>Name of Vāyu</i>	<i>Location</i>
Prāṇa	Heart
Apāna	Anus
Samāna	Navel
Udāna	Throat
Vyāna	Entire body

The names and functions of the other five winds are given below :

<i>Name of wind</i>	<i>Function</i>
Nāga	It gives rise to consciousness.
Kūrma	Opens eye-lids. It causes vision.
Kṛkara	Causes sneeze. It causes hunger and thirst also.
Devadatta	Causes yawn.
Dhanañjaya	Pervades the body, and does not leave it even after death. It produces sound.

As regards *Prāṇāyāma*, the *Śivasamhitā* lays down as follows. Sitting erect in *Padmāsana*, the *Yogin* should press the right nostril, and inhale through the left, and fill the belly with the air drawn in. Then, he should perform *Kumbhaka* to the best of his capacity (after pressing both the nostrils). The next step is to (press the left nostril with the little and ring-fingers), and exhale slowly the above wind. A similar procedure should be followed by inhaling air through right nostril and exhaling it through the left. The author prohibits speed in exhalation. Thus, twenty *Kumbhakas* are to be performed at each of the following times : morning, noon, evening and midnight. It is stated that such daily practice of *Prāṇāyāma* surely results in the purification of *Nāḍīs*. Practice of *Kumbhaka* is insisted upon at the time of commencing *Yoga*. Thus, the *Yogin* acquires the capacity for retaining breath. Then arises success in *Kevala Kumbhaka* by which everything can be achieved. The wise *Sādhaka* can, by means of *Prāṇāyāma*, destroy the effect of deeds done in past lives (III. 59). A great *Yogin* (*yogi-puṃgava*) is stated to be able to destroy the effects of deeds of previous lives by means of sixteen *Prāṇāyāmas* (III. 60); the work, however, does not specify these *Prāṇāyāmas*. The *Yogin* is asked (III. 61) to burn the cotton like sins with the fire-like *Prāṇāyāma*; thus freed from taints, he should destroy all the mass of merits (*puṇya*). The successful *Yogin*, having achieved, by *Prāṇāyāma*, the eight miraculous powers, *Aṇimā*, etc., can cross the great ocean of sin and merit, and the three worlds (III. 62). The *Yogin* should practise *Kumbhaka* (III. 70) only once in a day when he acquires, by *Prāṇāyāma*, the power of restraining the wind for full one *Yāma* (i.e. a period of three hours). When the wind, within the *Yogin*'s body, remains steady for eight *danḍas*, his body becomes so light that he can rest his body on only his *aṅguṣṭha* (thumb or great toe?) or he will be able to remain in the sky like cotton.

The *Yogarhasya* (I. 12) defines *Prāṇāyāma* as the restraint of the *Vāyus* (winds) called *Prāṇa* and *Aṇāna* (*prāṇāṇana-nirodha*). It states that, by *Prāṇāyāma*, one should burn (i.e. destroy) the *doṣas* in him. One, versed in *Yoga*, should, first of all, perform *Prāṇāyāma*. *Prāṇāyāma* is declared (I. 13) to be threefold; viz.

(1) *Laghu*—of 12 *Mātrās*.

[the duration of one *Mātrā* is like that of a wink. But, for purpose of *Prāṇāyāma*, 12-*Mātrā* time is fixed].

(2) *Madhya*—twice as much as in *Laghu*.

(3) *Uttariya*—thrice as much as *Laghu*.

These kinds of *Prāṇāyāma* are to be utilised for controlling perspiration, trembling and depression respectively. The author, while narrating the effect of *Prāṇāyāma*, says (I. 17)—as the lion, tiger and elephant are brought under control by tending, so also *Prāṇa* is brought under the *Yogin's* control through service (done to it). As the driver can, at his will, lead the elephant in rut, if it is tamed, so also the *Yogin* can achieve whatever he likes with his *Prāṇa*, if controlled. As a tame lion kills only the animals, and not human beings, so also the (body)-wind, if controlled, only destroys sins, but does not harm the body. For this reason, the *Yogin* should take to *Prāṇāyāma* with great caution.

Prāṇāyāma is declared (I. 21) to have four stages or conditions ; viz.

(i) *Dhvasti*—it is that stage when the effects of good and bad deeds, done in the previous life, wear out, and the impurities of the mind are destroyed.

(ii) *Prāpti*—in it, the *Yogin* can suppress the desires of this and previous lives, arising out of delusion, etc.

(iii) *Samvit*—the stage in which, due to excess of knowledge, the *Yogin*, possessed of power like that of the moon, sun, stars and planets, can know things, past and future, distant and obscured by intervening objects.

(iv) *Prasāda*—the stage in which the *Yogin's* mind, five winds, the senses and the objects of senses become purified.

The *Yogopadeśa* (verse 17) defines *Prāṇāyāma* as the control of the wind, called *Prāṇa*, by practice. It is of two kinds, viz. *Sabīja* and *Abīja*. The former is accompanied by the repetition (*japa*) of *mantra*, while the latter is devoid of *mantra*. When the winds, *Prāṇa* and *Apāna*, are simultaneously controlled, there takes place the third *Prāṇāyāma*, called *Kumbhaka*. One, intent on *Sabīja Prāṇāyāma*, should adopt the *Śhūla* form (image ?) of Ananta (i.e. Viṣṇu).

V

ṢAṬKARMA

(Six purificatory processes)

The following six acts are stated to be conducive to various physical benefits. These have been dealt with in the *HYP*. These are briefly described here for ready reference.

[1. *Name*, 2. *Reference (HYP)*, 3. *Description*, 4. *Effect*.]

1. Dhauti. 2. II. 24-25. 3. Swallow a wet piece of cloth, four fingers wide and fifteen spans long. Draw it out. 4. Cures bronchial diseases, asthma, spleen disease, leprosy and twenty other diseases caused by phlegm.
1. Jalavasti (Same as *Vasti*, q.v.). 2. II. 26-28. 3. To be seated in navel-deep water, in the posture of *Utkatāsana*. Insert a tube into anus which should be contracted (so as to draw water in ; shake it, and take it out). 4. Cures the disease called *Gulma*, spleen-disease, *Udara* and all diseases caused by excess of wind, bile or phlegm. Refines *dhātus*, *indriyas*. Makes body bright. Increases digestive power. In short, it removes all disorders of the body.
1. Kapālabhāti. 2. II. 35. 3. Perform *Recaka* and *Pūraka* rapidly like bellows of a blacksmith. 4. Cures obesity and phlegmatic disorders.
1. Nauli. 2. II. 33, 34. 3. With shoulders, bent low, rotate stomach to right and left with the speed of a fast-circling eddy. 4. Stimulates gastric fire, increases digestive power. Cures all diseases above the shoulders.
1. Neti. 2. II. 29-30. 3. Insert into a nasal passage a smooth piece of thread of the length of a hand-span (about nine inches) and draw it out through mouth. 4. Purifies region of skull, makes sight extremely keen. Cures all diseases above shoulders.

1. Trāṭaka. 2. II. 31-32. 3. Look, with fixed eyes and concentration, at a minute object, till tears are shed. 4. Cures optical diseases. Overcomes sloth, etc.

1. Vasti (Same as *Jalavasti*) q.v.

The above six purificatory processes have been dealt with in greater detail in the *Gheraṇḍa-saṃhitā* (I. 13 ff.).

DHAUTI

The *Gheraṇḍa* divides it into four kinds, viz. *Antardhauti*, *Dantadhauti*, *Hṛddhauti* and *Mūlaśodhana*.

Antardhauti is sub-divided into four types, viz. *Vātasāra*, *Vārisāra*, *Vahnisāra* and *Bahiṣkṛta*.

Vātasāra—contract mouth like a crow's beak, drink air slowly. Filling stomach slowly with it, move it therein. Then slowly force the air out through the lower passage.

Vārisāra—fill mouth with water down to throat, then slowly drink it; move it through stomach forcing it downwards letting it out through rectum.

Vahnisāra (or *Agnisāra*)—press in the navel-knot or intestines towards spine for 100 times.

Bahiṣkṛta—By *Kākīmudrā* (see under *Mudrās*) fill stomach with air, hold it there for an hour and a half, then force it down towards intestines.

Then standing in navel-deep water, draw out *Śaktināḍī* (large intestine) and wash it with hand so long as the filth is not washed off. Then draw it into the abdomen.

So long as one does not acquire the power of retaining breath for an hour and a half, he cannot perform the last kind of *Dhauti*.

Dantadhauti—it is of five kinds, viz. *Dantamūla*, *Jihvā-mūla*, *Karṇarandhara* (?), *Kapālarandhara*.

Dantamūla—Rub teeth with catechu-juice and pure earth : rub roots of teeth so long as the impurities are not removed.

Jihvāmūla—Join the three fingers, index, middle and ring, thrust them into throat, rub and cleanse root of tongue, and washing it again, throw out the phlegm. Rub tongue with butter, with an iron instrument take it out of the tongue-tip.

This, done at sunrise and sunset, elongates the tongue ; an elongated tongue staves off decay, death, disease, etc.

Karṇarandhra—Cleanse holes of two ears with index and ring fingers. Daily practice of it results in the mystical sounds being heard.

Kapālarandhra—With right thumb, rub depression in forehead near bridge of nose. This practice cures diseases arising from derangement of phlegmatic humour, purifies *Nāḍis*, and induces clairvoyance. This should be done daily after sleep and meals as also in the evening.

Hṛddhauti—This can be done by three means, viz. *Daṇḍa* (stick), *Vamana* (vomiting) and *Vāsas* (cloth).

Daṇḍadhauti—A stalk of plantain or turmeric or cane should be slowly thrust into esophagus, and gently drawn out. By it all phlegm, bile and other impurities are brought out of mouth. This cures all kinds of heart-diseases.

Vamana-dhauti—After meal, drink water up to throat. Then looking upwards for some time, vomit it out. Daily practice cures disorders of phlegm and bile.

Vāso-or Vastra-dhauti—Slowly swallow a thin cloth, four fingers wide. Then draw it out.

It cures *Gulma* (Glossary), fever, enlarged spleen, leprosy, other skin-diseases and disorders of phlegm and bile. As a result of it, the *Yogin* gets health, strength and cheerfulness.

Mūlaśodhana—By the stalk of *Haridrā* (turmeric) root or the middle finger, cleanse rectum with water repeatedly. It cures constipation, indigestion, dyspepsia, increases physical beauty and vigour, and stimulates gastric fire.

Apāna Vāyu does not flow freely so long as rectum is not purified.

VASTI

It is of two kinds according as it is done in water or on land, the former being called *Jalavasti* and the latter *Śuṣkavasti*.

Jalavasti—Enter into navel-deep water. Assuming *Utkatāsana*, contract and dilate sphincter muscle of anus. It cures *Prameha* (urinary disease), *Udāvarta* (disorder of digestion) and *Krūravāyu* (disorder of wind), and renders the body graceful.

Śuṣkavasti—Assume *Paścimottāna Āsana*, and move intestines slowly downwards, then contract and dilate sphincter-muscle of anus with *Aśvinī Mudrā*. It prevents constipation, increases gastric fire, and cures flatulence.

NETI

It consists in inserting, into the nostril, a thin thread, half a cubit long, passing it through and putting it out by mouth. By it *Khecari Siddhi* is acquired. It cures disorders of phlegm, and causes clairvoyance.

LAUKIKĪ

(It is the *Nauli* of the *HYP*)

Move stomach and intestines from side to side with great force. It destroys all diseases, and increases the bodily fire.

TRĀṬAKA

As in *HYP*

It results in the acquisition of *Śāmbhavi Siddhis*, cures all optical diseases, and clairvoyance is induced.

KAPĀLABHĀTI

It is of three kinds, *Vāmaḥkrama*, *Vyutkrama* and *Sitkrama*.

Inhale through left nostril, exhale through the right and vice versa. This is *Vāmakrama*. The *Vyatikrama* consists in drawing water through the two nostrils, and throwing it out through mouth slowly. It destroys disorders of phlegm. In *Śitkrama*, water is sucked through mouth and expelled through nostrils. It produces physical charm. It averts senile decay and decrepitude, and the body becomes healthy and elastic ; disorders of phlegm are cured.

VI

QUOTATIONS IN VYĀSA-BHĀṢYA

The *Vyāsa-bhāṣya* quotes some passages anonymously. The sources of two passages only are mentioned. One of them is attributed to Jaigīṣavya and the other two to Vārṣaganya. One verse is stated to be a *saṃgraha-śloka*. Does he mean anthology? Against one passage is noted the word 'Sūtra'. Against another is written *Śāstrānuśāsana*. One passage is attributed to Śruti.

Under *Sūtra* II. 24 the commentator mentions *Ācāryadeśiya* which means 'like a preceptor'. Under III. 4 he mentions *Tāntrikī paribhāṣā* which indicates his familiarity with Tantra.

The fact that the commentary, unlike those of Mallinātha and others, does not mention many works and authors tends to indicate its antiquity.

We shall alphabetically collect here the quotations found in the *Vyāsa-bhāṣya*, indicating the respective *Sūtras* under which they appear as well as the source if mentioned by the commentator. The identification of these quotations may throw some light on the upper terminus of the date of *Vyāsa-bhāṣya*.

<i>Quotation</i>	<i>Source, if mentioned</i>	<i>Sūtra under which quoted</i>
Adi-vidvān nirmāṇa-cittam.....jijñāsamānāya tantram provāca		I. 25
Āgamenā-numānena dhyānā-bhyāsa-rasena ca / Tridhā prakalpayan prajñām labhate yogamuttamam //		I. 48

Apariṇāminī hi bhoktṛ-śakt...		
...buddha-vṛtṭya-vaśiṣṭā		
hi jñāna-vṛttirityā-khyāyate /		II. 20
Andho maṇima-vidhyat tamanaṅgulir-āvayat /		
agrīvastam pratyamuñcat tama-jihvo'bhyapūjayat //		IV. 31
Ayam tu khalu triṣu guṇeṣu...		
...darśanama-nyac-chaṅkate /		II. 18
Brāhmas-tribhūmiko lokaḥ prajāpatyas-tato mahān /		
mahendraśca svarity-ukto divi tārā bhuvi prajā //		III. 26
Buddhitaḥ param puruṣam...		
...kuryāt tatrātma-buddhiṃ mohena /		II. 6
Cittaikāgryād-apratipattireva /	Jaigīṣavya	II. 55
Dharminām-anādi-samyogād		
dharma-mātrāṇām-apyanādiḥ samyogaḥ /		II. 22
Dve dve ha vai...puṇyākṛto'pahanti /		
tadicchasva karmāṇi...kavayo vadante /		II. 13
Ekajati-samanvitānāmeṣāṃ dharma-mātra-vyāvṛttiḥ /		III. 44
ekameva darśanam		
khyātireva darśanam	Sūtra	I. 4
Guṇānām paramam rūpam na dṛṣṭi-		
pathamṛcchati /		
Yattu dṛṣṭi-patham prāptam tan-māyeva		
sutucchakam //	Śāstrānuśāsana	IV. 13
Jala-bhūmyoḥ pariṇāmik'am		
...jaṅgamānām sthāvareṣu		III. 14
Mahā-mohamayene-ndrajālena...		
...akārye niyuñkte /		II. 52
Mūrti-vyavadhi-jāti-bhedā-bhāvān-nāsti		
mūla-pṛthaktvam /	Vārṣaganya	III. 53
Na pātālam na ca vivaram...kavayo vedayante /		IV. 22
Nirodha-dharma-saṃskārāḥ pariṇāmo'thajīvanam /		
ceṣṭā śaktiśca cittasya dharmā darśana-varjitāḥ //		III. 15
Pradhānam sthityaiva vartamānam		
...kalpiteṣveva samānaś-carcaḥ /		II. 23
Pradhānasyātma-khyāpanārthā pravṛttiḥ /	Śruti	I. 47

Prajñā-prāsādamā-ruhyā' śocyah śocato janān / bhūmīsthāniva śailasthāḥ sarvān prājño' nupaśyati / Rūpātīśayā vṛtṭyātīśayāśca...	II. 15
...tva-tīśayaiḥ saha pravartante /	III. 13
Sa khalv-ayaṃ brāhmaṇo...ahimsām karoti / Śavyā-sanastho'tha...saṃsāra-bīja-kṣayamī- kṣamāṇaḥ...amṛta-bhoga-bhāgī /	II. 30
Sthānād bījādu-paṣṭambhān-nisyandān- nidhanādapi /	II. 32
Kāyamā-dheya-śaucatvāt paṇḍitā hyaśuciṃ viduḥ //	II. 5
Svabhāvaṃ muktvā doṣād...nirṇaye bhavati / Svādhyāyād yogamāsita...	IV. 25
...svādhyāyamā-manet (svādhyāyamāsate) / Svādhyāya-yoga-sampattiyā paramātmā prakāśate /	I. 28
Syāt svalpaḥ saṃkaraḥ...apakarṣamalpaṃ kariṣyati / Tama-ṇumātramā-tmānāma-nuvidyā' smī-tyevaṃ tāvat saṃprajānīte /	II. 13
Tapo na paraṃ...dīptiśca jñānasyeti Tat-samyoga-hetu-vivarjanāt syād-ayamā-tyantiko duḥkha-pratīkāraḥ /	I. 36
Tulya-deśa...sarveṣāṃ bhavati / Utpatti-sthity-abhivyakti-vikāra-pratyayāptayaḥ / viyogā-nyatva-dhṛtayaḥ kāraṇaṃ navadhā smṛtam / Vijñātāramare kena vijānīyāt /	II. 52
Vyaktama-vyaktaṃ vā ... śocati ātma-vyāpadaṃ manyamānaḥ sa sarvo'pratibuddhaḥ /	II. 17
Yacca kāmasukhaṃ...mahatsukham / tṛṣṇā-kṣaya-sukhasyaite nārataḥ ṣoḍaśīm kalām / Ye caite maitryādayo ... prakṛṣṭam dharmam-abhinirvartayanti /	III. 41
Yogena yogo jñātavyo yogo yogāt pravartate / Yo' pramattastu yogena sa yoge ramate ciram //	II. 28
	III. 35
	II. 5
	II. 42
	IV. 10
	III. 6

VII

AUTHORS AND WORKS MENTIONED
IN BRAHMĀNANDA'S COMMENTARY
ON
HAṬHAYOGA-PRADĪPIKĀ

Brahmānanda, in his commentary on the *HYP.*, cites the names of several authors and the titles of some works. We shall collect here these names and titles.

A. AUTHORS

- Ādinātha III. 13, IV. 2
Amara I. 59, II. 30, 33, 63-64, III. 19, 34, 37. 54, 95, 114, IV. 70, 85
Bhāsyakāra III. 35
Dattātreyā I. 60, II. 12, IV. 113
Gorakṣa II. 12, III. 76, IV. 54, 66
Gorakṣanātha I. 1, 33, II. 71, III. 77, IV. 65
Jñāneśvara II. 47
Madhusūdana Sarasvatī IV. 114
Maharṣi Mātāṅga IV. 15
Matsyendra II. 31, III. 76, 94, IV. 63
Nārāyaṇatīrtha I. 4, IV. 114
Patañjali IV. 114
Śrīvara I. 19
Sureśvarācārya I. 11, 14
Vāsiṣṭha III. 76, IV. 15, 16, 22, 24, 41, 42
Vidyāraṇya III. 82
Vṛddha I. 11
Vyāsa IV. 15
Yājñavalkya II. 12, 37, 71, III. 13, 66, IV. 114
Yogacintāmaṇikāra I. 11

B. WORKS

- Aditya-purāṇa** IV. 15
Amṛtasiddhi III. 100, IV. 114
Bādarayaṇa-bhāṣya IV. 15
Bhagavadgītā I. 4, 9, 12, II. 43
Bhāgavata III. 52
Brahmāṇḍa-purāṇa III. 47
Brahmavaivarta III. 47
Dakṣasmṛti IV. 15
Garuḍapurāṇa IV. 15
Gorakṣasataka III. 113, IV. 27
Gorakṣasiddhānta III. 73
Īśvaragītā IV. 114
Kaṭhavadī IV. 15
Kośa IV. 9
Kūrmapurāṇa II. 48, III. 47, IV. 15
Liṅgapurāṇa II. 12
Mahābhārata IV. 15
Maitrāyaṇīya-mantra IV. 98
(Kārakesu) Manoramā II. 59
Mārkaṇḍeya Purāṇa IV. 113
Nānārtha III. 38
Nandikeśvara-purāṇa I. 13
Nidāna II. 35
Pātañjala-bhāṣya IV. 6, 7
Pātañjalasūtra I. 17, IV. 1, 6, 15, 98, 107, 108
Rājayoga III. 14, IV. 72
Siddhasiddhāntapaddhati I. 1
Śivāmbukalpa III. 98
Skandapurāṇa I. 14, 60, II. 12, IV. 15, 113
Śruti I. 15, II. 66, III. 105
Tripurāsāra-samuccaya IV. 67, 83
Vaidyaka I. 62
Vaijayantī IV. 109
Vāyupurāṇa II. 27

- Vāyusaṃhitā I. 11
Viṣṇudharma IV. 15
Viṣṇupurāṇa IV. 97
Yājñavalkya-smṛti IV. 15
Yogabhāskara IV. 118
Yogabīja I. 14, IV. 15. 114
Yogacintāmaṇi II. 12
Yogavāśiṣṭha I. 3
Yogiyājñavalkya-smṛti I. 4

VIII

Passages on Yoga quoted from selected sources

BHAGAVADGĪTĀ

anāśritaḥ karmaphalaṃ kāryaṃ karma karoti yaḥ |
sa saṁnyāsi ca yogi ca na niraṅgir na cākriyaḥ || VI. 1

He, who does the work which he ought to do without seeking its fruit, he is the *Samnyāsin*, he is the *Yogin*, not he who does not light the sacred fire, and performs no rites.

buddhiyukto jahātiha ubhe sukṛta-duṣkṛte |
tasmād yogāya yujyasva yogaḥ karmasu kauśalam || II. 50

One, who has yoked his intelligence (with the Divine) (or is established in his intelligence), casts away even here both good and evil. Therefore, strive for *Yoga*, *Yoga* is skill in action.

Sukham ātyantikaṃ yat tad
buddhigrāhyama-tīndriyam |
vetti yatra na caivāyam
sthitaś-calati tattvataḥ || VI. 21

That, in which he finds this supreme delight, perceived by the intelligence and beyond the reach of the senses, wherein established, he no longer falls away from the truth.

(With this compare *Kaṭha Upaniṣad* III. 12)

taṃ vidyād duḥkha-saṁyoga-viyogaṃ yoga-saṁjñitam |
sa niścayena yuktavyo yogo nirviṇṇa-cetasā || VI. 23

Let that be known by the name of *Yoga*, this disconnexion from union with pain. This *Yoga* should be practised with determination, with heart undismayed.

yadā viniyataṃ cittamā-tmanyevā-vasthite |
nihṣprhaḥ sarva-kāmebhyo yukta ityucyate tadā || VI. 18

When the disciplined mind is established in the Self alone liberated from all desires, then is he said to be harmonised (in *Yoga*).

*yastvi-ndriyāṇi manasā niyamyā-rabhate'rjuna /
karmendriyaiḥ karmayogma-saktaḥ sa viśiṣyate // III. 7.*

But, he who controls the senses by the mind, O Arjuna, and, without attachment, engages the organs of action in the path of work, he is superior.

*yathā dīpo nivāta-stho ne'ngate so'pamā smṛtā /
yogino yatacittasya yuñjato yogamā-tmanah // VI. 19*

As a lamp, in a windless place, flickereth not, to such is likened the Yogi of subdued thought who practises union with the Self (or, discipline of himself).

*yatroparamate cittam niruddham yogasevayā /
yatra caivā-tmanā-tmānam paśyan-nātmani tuṣyati // VI. 20*

That, in which thought is at rest, restrained by the practice of concentration, that in which he beholds the Self through the self.

*yogasthaḥ kuru karmāṇi saṅgaṁ tyaktvā dhanañjaya /
siddhya-siddhyoḥ samo bhūtvā samatvaṁ yoga ucyate // II. 48*

Fixed in Yoga, do they work, O. winner of wealth (Arjuna), abandoning attachment, with an even mind in success and failure, for evenness of mind is called Yoga.

*yuktaḥ karmaphalam tyaktvā śāntimā-pnoti naiṣṭhikīm /
ayuktaḥ kāmakāreṇa phale sakto nibadhyate // V. 12*

The soul, in union with the Divine, attains to peace well-founded, by abandoning attachment to the fruits of works, but he, whose soul is not in union with the Divine is impelled by desire, and is attached to the fruit (of action) and is (therefore) bound.

NĀRADĪYA BHAKTISŪTRA ON BHAKTIYOGA

sā tvasmīn parama-prema-rūpā / I. 2

Ardent love of God is Preman.

amṛta-svarūpā ca / I. 3

It (i.e. Preman) is of the nature of nectar.

Yallabdhvā pumān siddho bhavatyamṛto bnavati tṛpto bhavati /

By getting which man becomes successful (in *Siddhi*), immortal and contented.

*Yat prāpya na kiṃcid vāñchati na śocati na dveṣṭi na ramate
notsāhi bhavati / I. 5*

Having acquired which one does not desire anything, nor grieves, hates, takes delight nor becomes zealous.

*Yaj jñātvā sattvo bhavati stabdho bhavatyā-tmārāmo bhavati /
I. 6*

By knowing which one is possessed of the quality of *Sattva*, becomes insensible to everything else or, according to some, devoid of all *vāsanās* or latent impressions, and finds joy in the Self.

sā na kāmayamānā nirodha-rūpatvāt / I. 7

It is not led by *vāsanās*, because by it all *vāsanās* are set at rest.

anirvacanīyaṃ premarūpam I. 51

Preman (towards God) is beyond words.

mūkāsvādanavat I. 52

(Beyond words) like the dumb person's experience of taste.

ŚĀṆDILYA-SŪTRA

Sā parānuraaktirī-śvare I. 2

That (*Bhakti*) is the greatest attachment to God.

gauṇyā tu samādhi-siddhiḥ / I. 20

By secondary (*Bhakti*) *Samādhi* is achieved.

IX

Later Upaniṣadic texts, containing *Yoga* material, are the following. Their titles are arranged in the English alphabetical order.

1. **Advaya-tāraḥkopaniṣad**

Belonging to *Śukla Yajurveda*, its sole aim is the Brahman alone. It attempts an exposition of the essence of *Rājayoga*.

2. **Amṛtanādopaniṣad**

A part of the *Kṛṣṇa Yajurveda*, it seeks to establish that the pure-minded reach the goal by means of *Śravaṇa*, *Manana*, etc. Those, with impure mind, may attain liberation by meditation on the Brahman and practice of *Ṣaḍāṅga* (not the usual *Aṣṭāṅga*) *Yoga*.

3. **Amṛtabindūpaniṣad**

Belonging to the *Kṛṣṇa Yajurveda*, it lays down that mind is the cause of both bondage and liberation, and that the ultimate goal can be reached by the knowledge of Brahman only.

4. **Brahmavidyopaniṣad**

Part of the *Kṛṣṇa Yajurveda*, it deals with *Pranava-hamṣa-vidyā* as the means to the realisation of the Brahman.

5. **Darśanopaniṣad**

The subject-matter is a detailed exposition of *Aṣṭāṅga Yoga* whereby the Supreme Brahman can be realised. It concludes with a description of the non-relative absolute Brahman.

6. **Dhyānabindūpaniṣad**

Part of *Kṛṣṇa Yajurveda*. It deals with Brahman to realise which are necessary *Pranava*, the *Ajapā Hamṣa-vidyā* and the six (not eight) *Yogāṅgas*.

7. Hamsopaniṣad

Belonging to *Śukla Yajurveda*, it sets forth the nature of *Hamsa-vidyā* as leading to *Brahmavidyā*.

8. Kṣurikopaniṣad

A part of the *Kṛṣṇa Yajurveda*, it treats of *Yoga* by which the obstacles in the way to the realisation of the Brahman are removed.

9. Mahāvākyopaniṣad

Belonging to the *Atharvaveda*, it deals with the perception of the unreality of the phenomenal world apart from the *Ātman*, and with the realisation of the Brahman by means of such knowledge.

10. Maṇḍala-brahmopaniṣad

It belongs to the *Śukla Yajurveda*. Its contents are the subtleties of *Astāṅga-Yoga*, essence of *Rājayoga* explained by its constituent elements, the three types of introspection, fivefold ether, twofold *Tāraka*, etc.

11. Nādabindūpaniṣad

Belonging to the *Rgveda*, it deals with the following : achievement of *Videhamukti* (liberation in the disembodied state) resulting from the destruction of threefold *Karman* by one who has mastered the means in the form of *Nāda*, through the description of the real nature of the Supreme Brahman ; means of *Brahman*-realisation in its qualified aspect, by one who has the knowledge of the qualified *Brahman* as indicated by the *Pranava* in its *Vairāja* aspect.

12. Pāsupata-brahmopaniṣad

Belonging to the *Atharvaveda*, it deals particularly with the real forms of *Hamsa* and *Sūtrātman* ; its final goal is the realisation of the non-relative absolute *Brahman*.

13. Śāṇḍilyopaniṣad

It belongs to *Atharvaveda*. Its contents are : eight accessories of *Yoga*, the primary and secondary

accomplishments to be achieved by them, attainment of *Brahmanhood* as the *summum bonum*.

14. **Tejobindūpaniṣad**

It belongs to the *Kṛṣṇa Yajurveda*, and deals with attainment of *Videha-Mukti*, state of the form of the absolute, all-pervading bliss and consciousness and comprehension of the illusory character of the qualified, material existence which is distinct from *Ātman*.

15. **Trisikhi-brāhmaṇopaniṣad**

Belonging to the *Śukla Yajurveda*, it is an exposition of *Aṣṭāṅga yoga* as the steps to the realisation of the non-relative *Brahman*.

16. **Vārāhopaniṣad**

Belonging to the *Kṛṣṇa Yajurveda*, it deals with *Jñānayoga*, description of the *Brahman* having no counterpart, the *Turya-turya*, the significance of the *Pranava*.

17. **Yogacūḍāmaṇi Upaniṣad.**

Belonging to the *Sāmaveda*, expounds the six stages of *Yoga*, and treats of the *Brahman* having no counterpart.

18. **Yogakuṇḍalyupaniṣad**

It belongs to the *Kṛṣṇa Yajurveda*, and gives an exposition of the *Haṭha* and *Lambikā Yogas* and a description of the non-qualified *Brahman*, the object of the quest of all aspirants.

19. **Yogaśikhopaniṣad**

Belonging to the *Kṛṣṇa Yajurveda*, it has, as its subject-matter, *Jñānayoga* and the means to its achievement.

20. **Yogatattvopaniṣad**

Belonging to the *Kṛṣṇa Yajurveda*, it deals with the *Mantra*, *Laya*, *Haṭha* and *Rājayogas*, the eight *aṅgas*, viz. *Yama*, etc., and the ultimate goal of the attainment of the *Brahman* alone.

X

SIDDHIS (extraordinary powers)¹

The *YS.* (III. 37, IV. 1) mentions *Siddhis*, miraculous or supernatural powers, and refers to them as *Aṇimādi* (III. 45). Traditionally, the following eight *Siddhis* are known :

- (i) *Aṇiman*—assumption of the smallness of the body like an atom at will.
- (ii) *Mahiman*—power to assume a huge form.
- (iii) *Laghiman*—lightness of huge mountain, etc. like that of cotton and the like.
- (iv) *Gariman*—heaviness, like mountain, even of such light things as cotton.
- (v) *Prāpti*—attainment of whatever is desired ; e.g. touch of the moon with the finger-tip by a person on earth. It is also explained as the power to reach the proximity of even distant objects.
- (vi) *Prākāmya*—freedom of desire ; e.g. diving and rising while on the ground as if the person were in water.
- (vii) *Īśitva*—power to shape anything as desired.
- (viii) *Vaśitva*—power to control anything.

We are told in *YS.* IV. 1 that the *Siddhis* may be produced by, besides *Samādhi*, birth, drug, *mantra* (incantation) and *tapas* (austerity, penance)².

The *YS.* tells us of some other *Siddhis* too. These are stated to be attainable by the aspirant in course of his practice of each of the eight *Yogāṅgas*. The *Siddhis* are as follows. Under *Yama* come the following :

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1. On this subject. see R. Garbe, *Sāṃkhya and Yoga, Grundriss der Indo-Arischen Philologie und Altertumskunde*, Strassburg, 1896, *Sāṃkhya und Yoga* ; p. 46 ; J. H. Woods, *The Yoga System of Patañjali*, 3, 16-52 ; Woods, *JAOS*, XXXIV, 1915, p.p. 1 ff. ; Lanman, *Harvard Theological Review*, 1918.
 2. The *Bhāgavata* (XI. 16. 34) appears to echo this idea,

- (a) *Ahiṃsā*—The *pratiṣṭhā* or realisation of it makes the aspirant friendly towards all living beings so that the latter have no hostile attitude to the former.
- (b) *Satya*—Its realisation ensures the infallibility of the aspirant's speech.
- (c) *Asteya*—Its realisation enables the aspirant to have, within his reach, whatever he desires.
- (d) *Brahmacarya*—Mastery over it enables one to get mastery over the eight kinds of *Siddhi* described earlier, and generates in him the power of transmitting these powers to his followers.
- (e) *Aparigraha*—Its realisation enables the aspirant to have a knowledge of his condition in his previous life and existence after death.

Under *Niyama* we have the following *Siddhis*.

1. *Śauca* (internal and external purity)

The realisation of internal purity leads successively to the purity of the psyche, its good cheer (*saumanasya*), its one-pointedness (*aikāgrya*) sense-control and the psyche's fitness for intuition of Self. External purity, when established, immunises him against pollutants in other impure bodies.

2. *Santoṣa*

Anuttama sukha or the most excellent happiness ensues from the realisation of it.

3. *Tapas*

Realisation of it results in the *Siddhis*, *Ayīmā*, etc., *kāya-sampat* (see Glossary) and *kāyadharmānabhihāta* or non-obstruction of bodily function by the elements. It leads also to *Indriya-siddhi* by which one can visualise very distant objects, and hear very distant sounds, etc.

4. *Svādhyāya*

Realisation of it enables one to visualise one's desired deity as also the *devatās* of different grades.

5. *Īśvara-praṇidhāna*

Its realisation results in *Samādhi-siddhi* by which the aspirant can have a correct knowledge of anything he likes to know.

By successful practice of *Āsana*, one can beat rigorous heat and cold. Control of *Āsana* is followed by *Prāṇāyāma* the correct practice of which removes the shroud of nescience that obscures the true nature of Self. The successful practice of *Pratyāhāra* ensures perfect control over the senses. Such control, as stated by *Vyāsa*, may be of four kinds, viz.

- (1) Non-attachment to objects of sense.
- (2) Unbridled power to use the sense-organs.
- (3) Detached perception of objects of sense.
- (4) Suspension of the functions of senses resulting from the one-pointedness of the psyche. The last one is the view of *Jaigīśavya*, and seems to be endorsed by *Vyāsa*.

The following attainments are stated (*YS. III. 36*) to follow the true knowledge of *Puruṣa* :

1. *Prātibhā*—intuitional cognition. Explained in *Vyāsa-bhāṣya* as knowledge of very subtle things, things between which and the aspirant there is something intervening and very distant objects, past and future.
2. *Śravaṇa*—according to *Bhāṣya*, hearing of divine sound (*divya-śabda*).
3. *Vedana*—according to *Bhāṣya*, perception of divine touch (*divya-sparśādhigama*).
4. *Ādarśa*—by it, as the *Bhāṣya* states, one can have a knowledge of the divine form (*divyarūpa-saṁvit*).
5. *Āsvāda*—according to *Bhāṣya*, by it one can have experience of divine taste (*divya-rasa-saṁvit*).
6. *Vārtā*—perception of divine smell (*divya-gandha-vijñāna*).

The above are stated (*YS. III. 37*) to be *upasargas* or hindrances with respect to *Samādhi*. The *Bhāṣya* says that they are obstacles because they stand in the way of the sight or realisation of the object of *Samādhi*. The same *sūtra* holds that these are great attainments in the non-*Samādhi* state (*vyutthāna*-see Glossary).

The other extraordinary attainments through Yogic processes have been laid down in YS. III. 38-55. As these *Sūtras* have been translated and annotated, we refrain from repeating them here.

The *HYP.* refers to *Siddhi*, in the sense of miraculous power, at various places. In II. 43, it is stated that the practice of various *Kumbhakas* leads to the attainment of various *Siddhis*. III. 8 lays down that the *Siddhis* were proclaimed by Ādinātha (Śiva), and that these are dear to all *Siddhas*¹. III. 83 asserts that even a person, living in defiance of the discipline prescribed in *Yoga*, can attain *Siddhi* only if he properly practises *Vajrolī*. III. 120 states that the *Yogin*, who successfully practises *Śakticālana*, becomes a possessor of the *Siddhis*. IV. 8 tells us that one, practising *yoga* under the guidance of the Guru, attains *Siddhi*. IV. 74 also refers to *Siddhis* in the sense of supernormal powers.

From the foregoing it is clear that there is no ground for the popular impression, especially among some western people, that the supernatural centres around *Yoga* and the *Yogins*. While the practitioner of *Haṭhayoga* may set store by such powers, the aspirant for the higher form of *Yoga* discards them.

1. This may be true in the case of *Haṭhayoga*. But, as we have seen, these are regarded as hindrances to *Rājayoga*.

WORD-INDEX
OF
PĀTAÑJALA YOGASŪTRA

[In English alphabetical order, based on
the Kapilāśramīya *Pātañjala-yogadarśana*,
ed. H. Araṇya and others, Calcutta, 1938.]

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REFERENCES

Chapter—I

INTRODUCTION

1. It belongs to *Bhṛādi*, *Dirādi*, *Rudhādi* and *Curādi Gaṇas*, and denotes respectively *Samyamana* (to unite), *Samādhi* (concentrate), *Yoga* (to unite, put to, appoint, give, prepare, etc. and to censure. *Yoga* in *Yoga* philosophy stands for *Samādhi*.
2. The compound may be expounded as *Yogānāṃ Rājā* (*Rājādantādiṣu param—Pāṇini*, II. 2. 31).
3. The word *Haṭha* means violence, force, oppression. Some suggest that *HA* and *ṬHA* symbolically indicate the sun and the moon respectively.
4. See *Yogaśikhā Upaniṣad*, V ; *Śivasamhitā*, iii. 29, V. 169 f. (*Rājādhirāja-yoga*). For meaning of the above terms, see Glossary.
5. For meaning of the terms, see *Samādhi* in Glossary.
6. C.f., for instance,
Śreyān dravyamayād yajñāṃ jñānayajñāḥ parantapa |
sarvaṃ karmākhilāṃ pārtha jñāne parisamāpyate || IV. 33
7. C.f. *janmakathantāvāda*, YS. II. 39.
8. See Śaṅkara's comm. on *Māṇḍūkya-kārikā*, IV. 2.
9. According to some, there are six *Yogāṅgas*. But, the *Mahābhārata* declares them to be eight (c.f. *Vedeṣu cāṣṭaguṇīnaṃ yogamāhurmanīṣiṇaḥ*).
10. According to the *Vyāsa-bhāṣya*, it means the restraint of the male organ. But, according to some, it has a wider meaning. See Glossary. It may be noted that the YS. appears to be intended only for men and not women, as the mention of the male organ above implies.

11. Also see Appendix II.
12. It is interesting to note that, though it is highly praised in Brāhmanical works, the Jaina monk, Hemacandra decries it by saying that it gives no rest to the mind, causing physical exertion by *Pūraka*, *Kumbhaka* and *Recaka* ; thus *prāṇāyāma* is an obstacle to *mukti*. See *Yogaśāstra* of Hemacandra, *Prakāśa* VI, VS 4-5, Jaina Granthamālā, Surat, V.S. 1995.
For a discussion on *Prāṇāyāma*, see A. H. Ewing, *The Hindu Conception of the Functions of Breath*, etc. in *JAOS*, XXIV, 2nd, half.
13. See *HYP*. (Adyar, 1975), p. 24.
14. It is of two kinds ; one is preceded by *Recaka*, and the other by *Pūraka*.
15. See More about *Dhyāna* in *IHQ.*, XVI. 1940.
16. See D. Frawley, *Astronomical Evidences*, etc., *Glory of India* (Quarterly Jour. on Indology), vol. V, Nos. 3-4, 1981, pub. by Motilal Banarsidass, Delhi.
17. The following 10 works, commented upon by Śaṅkarācārya (8th-9th cent.), are regarded as the genuine and ancient Upaniṣads : *Īśā*, *Kena*, *Kaṭha*, *Praśna*, *Munḍaka*, *Māṇḍūkya*, *Taittirīya*, *Aitareya*, *Chāndogya*, *Bṛhadāraṇyaka*.
Considerable theoretical and practical material is contained, *inter alia*, in the following Upaniṣads :
Amṛtabindu, *Brahmavidyā*, *Dhyānabindu*, *Kṣurika*,
Nāḍabindu, *Tejobindu*, *Trīśikhibrahmaṇa*, *Yogaśikhā*,
Yogatattva, *Yogakuṇḍalī*, *Yogacūḍāmaṇi*.
18. So called as supposed to have been born from a golden egg.
19. C.f. *Kleśa-karmavipākā-śayair-aparāmrṣṭaḥ puruṣa-viśeṣa*
iśvaraḥ. YS. I. 24.
Tatra niratiśayaṃ sarvajña-bījam, *Ibid*. I. 25.
20. This appears to have heralded the yogic practices.
21. C.f. *Maitrī* of YS. I. 33.

22. C.f. *Dveṣa* in *YS.* II. 8.
23. *Śauca* in *YS.* II. 32.
24. *Satya*, *YS.* II. 30.
25. *Mitāhāra*, *HYP.* I. 58.
26. *Vairāgya* of *YS.* I. 12 is a prerequisite of it.
27. *Samyama*, *YS.* III. 16, 17 etc. Self-control includes *brahmacarya* which is mentioned in *YS.* II. 30.
28. *Santoṣa*, *YS.* II. 32.
29. *Ahiṃsā*, *YS.* II. 30.
30. C.f. *Ahiṃsā-satyā-steya-brahmacaryā-parigrahā yamāḥ.* *YS.* II. 30.
31. C.f. *Vitarka-bādhane pratipakṣabhāvanam.* *YS.* II. 33. In the case of obstruction by improper thoughts, the constant pondering on the opposites is prescribed. The improper thoughts are *hiṃsā*, *anṛta* (untruth), *stea* (theft), *abrahmacarya* (non-continence), *parigraha* (attachment to objects of sense), *aśauca* (impurity), *asantōṣa*, *atitikṣā* (non-fortitude), *vṛthā vākya* (useless speech), *hīnacāritra-bhāvana* (thought about vile characters).
32. In the forms of *Pañcakleśa*, viz. *Avidyā* (nescience, ignorance), *Asmitā* (self-feeling, ego), *Rāga* (attachment), *Dveṣa* (hatred), *Abhiniveśa* (desire to continue to be what one is).
33. Also see sections on 'Yoga and Sex' and 'Yoga and Tantra', and account of the Nātha School.
34. Vide *Mahāvagga* (I. 6. 19-22).
35. See *Majjhima Nikāya*, vol. I, pp. 21-22 (Trenckner's ed., 1888).
36. Vide Sogen, *Systems*, p. 213.
37. See *Sarva-darśana-saṃgraha*. chap. II.
38. This doctrine, perhaps, originated in the second century of the rise of Islam or about the time of *Hejira* (622 A.D.). The Sufis are so called, because they used to wear garments made of wool (*suf*).

39. C.f. *Sāṃkhyakārikā* and *Kaumudī*, 62 ; *Pravacana-bhāṣya* and *Vṛtti*, iii. 23-24.
YS. and *Vyāsa-bhāṣya*, iii. 54.
40. See S. N. Das Gupta, *Yoga Philosophy in relation to other Indian Systems of Thought*.
41. For details, see E. W. Hopkins, *Yoga-technique in the Great Epic*, *JAOS*, XXii, 1901, 2nd half, p.p. 333-379.
42. *Kāyasampat*—YS., iii. 45, 46.
rūpa-lāvanya-bala-vajrasaṃhananatvaṇi etc. YS. iii. 46.
43. C.f. *tato dvandvānabhighātaḥ*, YS., ii. 48.
44. It may mean sacrificial shed, place of worship, temple, etc.
45. C.f. YS. II. 52-53 and *Vyāsa-bhāṣya* thereon.
46. The three syllables *Bhūr*, *Bhuraḥ* and *Svaḥ*, usually uttered after Om and before the *Gāyatrī Mantra*.
47. It should be noted that Mallinātha (c. 14th century A.D.) takes *Yoga* to mean *paramātma-dhyāna* (meditation on Paramātman, or, Supreme Soul, i.e. Brahman). Thus, it is clear that, by Mallinātha's time, the concept of *Yoga* was changed from *citta-vṛtti-nirodha* to *dhyāna* ; in other words, the end was transformed into the means. This transformation is noticeable even earlier. Amarasimha (c. 4th cent. A.D.), in his *Nāma-līṅgānuśāsana*, gives *dhyāna* as a synonym of *Yoga*.
48. Traditionally attributed to *Vālmiki*, and the full title of the work is *Yogavāśiṣṭha Rāmāyaṇa*.
49. Pre-Śaṅkara (c. 800), according to some, post-Śaṅkara, according to others. In the opinion of S. N. Das Gupta, the author was later than Kālidāsa who probably flourished in the fifth century A.D. He is inclined to think that the author was probably a contemporary of Gaudapāda (Śaṅkara's grand-teacher) or Śaṅkara or a century anterior to them. See Das Gupta, *Hist. of Ind. Phi*, vol. II (1952), p. 231.
50. Alternative reading—*padārtha-bhāvana*—when the individual is certain that he is the ultimate Reality.

51. Also see the section 'Yoga and Sex'.
52. *Buddhist Esoterism*, p. 166.
53. Hindu Tantra does not lay much stress on the retention of semen. *Hathayoga*, however, points out the benefits of this practice. For example, see *Vajroli* in *HYP*, III. 85, 101. The renowned *Siddha*, *Tilopā*, is said to have initiated his disciple, *Nāropā*, to the Tāntric *Maithuna Sādhana*.
54. Popularised mainly by Woodroffe or Avalon (1865—1936) and, in recent times, by Gopikrishna by his published works, For an account of this type of *Yoga*, see K. N. Udupa, *Stress and its Management by Yoga*, chap. 14.
55. For a short account of *Krama Tāntricism*, see S. C. Banerji, *A Brief History of Tantra Literature*, (1988', pp. 416 ff.
56. C.f. *YS*. I. 33, II. 30.
57. See passage from *Hevajra-tantra MS*, p. 22(B), quoted by S. B. Das Gupta in his *Obscure Religious Cults*, p. 31, f.n. 2.
58. See passage from *Acintyādvaya-kramo-padeśa* quoted by *Ibid.*, p. 31, f.n. 4.
59. See *YS*. I, 23, 24 ; II. 1
In the absence of any other term, we use this word God to indicate the *Īśvara* of *YS*. As we shall see, *Īśvara* of *Pātañjala-darśana* is not exactly what is denoted by the word 'God'.
60. See Glossary.
61. See Glossary.
62. *Indian Philosophy*, II. p. 371,
63. *Ibid.*, f.n. 3.
64. See note on *HYP* I. 12.
65. It may denote a pile of stones used as a land-mark, a monument, tomb-stone, sacrificial shed, a place of religious worship, altar, sanctuary, a temple, a Buddhist or Jaina

temple, a religious fig-tree or any tree growing by the side of streets.

66. A species of plant bearing a berry, the inner part of which is waxy and aromatic. M. M. Wms.
67. Besides being mentioned in uncompounded form, it has been mentioned in compounds, viz. *āmarambhā*, *malarambhā* and *rambhādaṇḍa*. In the uncompounded form, it appears to mean plantain fruit “(*Musa sapientum*). *Āmarambhā* seems to denote raw plantain. The meaning of *malarambhā* is not clear. *Rambhādaṇḍa* perhaps means plantain tree which is even now used as food.”
68. As the same word has been already used, it perhaps means edible root.
69. A kind of medicinal plant. M. Wms.
70. Meaning not clear ; does it mean tender vegetables which are not mature ? In S. C. Vasu’s edition, it has been rendered as green fresh vegetables.
71. The pot-herb *Ocimum Sanctum* M. Williams.
72. It is rendered by S. C. Vasu as aphrodisiac or stimulant. It, however, does not seem to be proper food for a Yogin who has to practise *brahmacarya*.
73. It may mean milk or condensed milk. As milk is generally considered to be good for all, we have preferred to translate it as condensed milk which is usually regarded as causing indigestion.
74. The text appears to read *drākṣāṅgu* (?)
75. This word is not clear. It cannot be *navanīta* which has been mentioned earlier. The translator writes *navanī-phala*. Monier Williams does not mention such a fruit. He, however, mentions *Lavali-phala* (*Cicca acida*).
76. How can this prohibition be reconciled with the permissible food referred to as *pauruṣa* above ?
77. Which meaning is intended by the author is not clear.

78. It may denote pungent, emitting strong odour, foul-smelling, bitter, disagreeable. The precise meaning, intended here, is not known.
79. I. 56, 57 provide that, for curing the disease, called *Vātagulma*, the *Yogin* should take *Yavāgu*, retain it, and then vomit it or pass wind.
80. It denotes Long pepper. The botanical name is *Aglaia odoratissima* Blume. It may also denote a creeper said to put forth blossoms at touch of women. The first meaning appears to be intended here.
81. It may mean a grain, very small quantity or an ear of corn.
82. See P. V. Kane, *History of Dharmaśāstra*, II, pt. 1, p. 643.
83. It may denote a mendicant in general, a religious mendicant, a Brāhmaṇa in the fourth order of his religious life or a *Samnyāsin*, a Buddhist mendicant. Whatever meaning may be intended here, the person concerned must be regarded as practising *Yoga*.
84. C.f. *Vyavasāyātmikā buddhīrekeha kurunandana |
bahuśākhā hyanantās'ca buddhayo' vyavasāyīnām ||*
Bhagavadgītā, II. 41 "O joy of the Kurus (Arjuna), resolute understanding is single, but the thoughts of the irresolute are many-branched and endless".

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85. Also see 'Therapeutic Value of Yoga', 'Yoga, Hypnosis and Psycho-analysis'.
86. *Forms and Techniques of Altruistic and Spiritual Growth*, p. 15.
87. See *Forms and Techniques of Altruistic and Spiritual Growth*, p. 18.
88. Also see the section 'Yoga and Tantra'.
89. *Obscure Religious Cults*, p. 18.
90. P. C. Bagchi, *Studies in the Tantras*, p. 92.

91. MS. Cambridge Add., 1364 mentioned by S. B. Dasgupta in *Obscure Religious Cults*, p. 25, f.n. 3.
92. Full text in *Shri Aurobindo on himself and on the Mother* (1953), p p. 309-314.
93. See I. Sen, "A Psychological Appreciation of Śrī Aurobindo's System of Integral Yoga", *Śrī Aurobindo Mandir Annual*, 15.8.44, Calcutta.
94. *Ajñānenā-vṛtaṃ jñānaṃ tena muhyanti jantavaḥ.*
95. *Utsīdeyur-ime lokā*, etc.
96. *Karmaṇyevādhikāraṣte*, etc.
97. *Niyataṃ kuru karma tvam*, etc.
98. *Tasmāda-saktaḥ satataṃ kāryam*, etc,
99. *Yat karoṣi yadaś'nūsi...tat kuruṣva madarpaṇam.*
100. *Sve sve karmaṇyabhirataḥ saṃsiddhiṃ labhate.*
Yataḥ pravṛttir-bhūtānāṃ yeṇa sarvami-daṃ tatam |
svakarmaṇā tamabhyarcya siddhiṃ vindati mānavaḥ ||
101. *History of Dharmaśāstra*, V, pt. 2, p.p. 1465-1466.
102. *api varṇāvakṛṣṭastu nārī vā dharma-kāṃkṣiṇī |*
tāva-pretena mārgena gacchelāṃ paramāṃ gatim ||
Śānti, 232.32
103. Vide K. N. Udupa, *Stress and Its Management by Yoga*, p. 176.
104. *Ibid.* p. 211.
105. Vide *Bhāratiya Vidyā Bhavan's Journal*, November, 1958 (pp. 111-120).
106. *Yoga, immortality and freedom*, trs. by W. R. Trask, 1958, p. 359.
107. In view of the popular craze for Yoga, some of them have been wrtitten for making money, and are not dependable. In *Vedānta for the Western World*, ed. C. Isherwood, 1948. A. Huxley warns against the harmful surfeit of books on Yoga (p. 376).

108. Vide *Reconstruction of Humanity*.
109. *Forms and Techniques of Altruistic and Spiritual Growth*. pt. II, Chap. XVI.
110. C. f. *Bases of Yoga*.
111. He expresses complete agreement with the criticism of Psychoanalysis by Sri Aurobindo in a letter, dated Massachusetts (USA), Sept. 10, 1962, addressed to I. P. Sachdeva, author of the *Yoga and Depth Psychology* (q. v, p. 186, f.n. 3).
112. See his *Ancient Psychosynthesis v/s Modern Psychoanalysis*, p. 292.
113. Vide *Prabuddha Bhārat*, Feb., 1936, p. 189.
114. See A. W. Watts, *Psychotherapy East and West*, p. 15.
115. C. f. H. Mowrer, *The Crisis in Psychiatry and Religion*.
116. K. N. Udupa ; *Stress and its Management by Yoga*, 1989, p. 143.
117. See Yesudian and Haich, *Yoga Uniting East and West*, p. 157.
118. Vide *Our Relation to the Absolute—a study in True Psychology*, Preface, p. vi, 1946.
119. For the technical terms, see Word-Index and Glossary. For the therapeutic effect of *Yoga*, see Sri Ananda, *The Complete Book of Yoga*. The author says, in the introduction, that his book is based on the practical experience of the great Indian Yogis and sages, plus original Sanskrit Writings on therapeutic Yogic practices''. This book contains much more than what is contained in the *HYP*. Moreover, curative effects of different *Āsanās*, etc. have been dealt with much more elaborately. For a detailed account of *Yoga* therapy, based on original texts, experiments, experience and research, see A. Soren, *Living Yoga*, Pt. III (Living Yoga-Psycho-Physical) and Pt. IV (total health—study and research). For inter-relation of *Yoga* and *Āyurveda*, see S. P. Mishra, *Yoga and Āyurveda*. For the part played by psychology in *Āyurveda*, see Brindavan Bagchi, *Āyurvede Manodarśan* (in Bengali).

120. *Psychotherapy East and West*, 1971, p. 3.
121. It may be noted that Morarji Desai, doyen of Indian politicians and a quondom Prime Minister of India, declared that one of the causes of his long and active life was the regular drinking of own urine for a long time.
122. For the benefits accruing from it, see K. N. Udupa, *Stress and its Management by Yoga*, Chap. 14.
123. See Caraka, *Vimāna-sthāna*, I/5.
124. C.f., for instance, Caraka, *Śārīra*, I/27.
125. E.g. Caraka, *Śārīra*, I/18.
126. E.g. Caraka, *Sutra*, VIII/4.
127. *Kāyasampat* includes *Rūpa*, *Lāvanya*, *Bala*, *Vajra-samhanana* (body of adamant hardness). See *YS*. III. 45, 46.
128. See K. T. Behanan, *Yoga—a scientific evaluation*, 1937, p. 236.
129. For Freud's emphatic rebuttal of the view of his critics that the unconscious serves no useful purpose, see, S. Freud, *The Ego and the Id.*, 14-15 (trs. by J. Riviere), 1917.
130. For the names of several other institutions, see Yogendra, *Yoga in Modern Life*, 1966, p. p. 186-193. Some of the centres, listed by him, appear to be engaged in popularising Yogic physical education. Others seem to apply yogic methods to the treatment of diseases. Yet others appear to be designed for popularising different aspects of *Yoga*.
131. See K. N. Udupa, *Stress and its Management by Yoga*, 1989, p. 363.
132. Leonard Greenspoon, a Clemson University Professor of Religion, said Yoga had become a secular form of exercise and relaxation. Daily Newspaper, *The Telegraph*, Calcutta, 10.9.90).
133. Coster, G., *Yoga and Western Psychology*, 1974, p. 197.
134. See C. G. Jung, 'Yoga and the West' (Trs. from German), in the Journal, *Praluddha Bhārat*, Feb., 1936, p. 174.

135. C. G. Jung, *The Integration of Personality*, p. 26.
136. For criticism of Jung's views, see I. Sen, 'A Psychological Appreciation' etc., *Śrī Aurobindo Mandir Annual*, 15.8.44, Calcutta
137. C. G. Jung, Yoga and the West (*Prabuddha Bhārat*), Feb, 1936, p. 173.
138. Vide his article, Sane Psychology for Sane People, *Psychology Magazine*, England, May, 1951.
139. See his articles, Humanity needs Psycho-synthesis, (daily *Hindu*, India), 20.10.60.
140. In a letter, dated 4.4.60, addressed to I. P. Sachdeva, author of *Yoga and Depth Psychology*.
141. In his article, the Integral Yoga of Śrī Aurobindo as a Contemporary Contribution to Indian Psychology, *Journal of Education and Psychology*, October, 1958.
142. Presidential address, Tenth All-India Oriental Conference, Section, of Religion and Philosophy, 1940.
143. Vide *Ancient Psychosynthesis Vs. Modern Psychoanalysis*, Section entitled "The Way of Reconciliation" included in the last chapter.
144. Vide *Psychosomatic Yoga*, p. 39.
145. Vide Udupa, *Stress and its Management by Yoga*, 1983 (Rep 1989), p. 112.
146. See Udupa, *Stress and its Management by Yoga*, *op. cit.*
147. Vide K. N. Udupa, *op. cit.*, p. 164.
149. The idea originated in China under the instructions of a Buddhist teacher, said to have been named *Bodhidharma*, from India. The term *Zen* is derived from the Chinese word *Chan* the origin of which can be traced to Sanskrit *Dhyāna*. The fundamental conceptions of *dhyāna* are found in old Taoism in China. The method of Chinese *dhyāna* is described in the *Sūtra* of Weitang, trs. by W. Mou-Lam. It is

generally believed that the principles of *Zen* got into China along with Buddhism, and thence to Japan in the 12th century A.D. See Suzuki, *Essays in Zen Buddhism*, 2nd series, 1993, p. 189. The *Pi-yen-chi* or *Pi-yen-lu* and the *Wu-men-kuan* are the two most important *Zen* text-books. *Essays*, p. 217. *Pi-yen* means 'Green Rock', *Chi* 'collection' and *lu* 'record'. The Japanese equivalent of *Pi-yen-chi* or *Pi-yen-lu* is *Hekiganshu* or *Hekiganroko*. *Wu-men-kuan* is *Mu-Mon-Kwan* in Japanese.

150. *Anuttara-Yogantantra* in Sanskrit and *rnal'byor bla medkyi rgyud* in Tibetan. See *Tantra in Tibet* by Tsong-ka-pa (1977) p. 74.
151. *Ibid.*, p. 162.
152. *Ibid.*, p. p. 65, 66.

Chapter—II

1. See discussion on *Yogāṅgas*.
2. *Ibid.*
3. These three correspond to *Śravaṇa*, *Manana* and *Nididhyāsana*.
4. See our observations on God in *Yoga* philosophy.
5. To be distinguished from the author's work of the same title on medical science.
6. The author subjects Vācaspati's views on some points to criticism, and tries to show that the *Yoga* system is almost at par with Upaniṣadic philosophy.
10. They are stated, in comm. on *HYP*, i. 5, to belong to Nātha, such as *haṭhavidya* originated from Ādinātha (Śiva). the first of the *Nāthas*. See *Siddha* in Glossary.
11. See comm. on iii. 96.
12. Temple or monastery.
13. In Sāṃkhya philosophy, it is of three kinds, viz. *Ādhyātmika* (physical or mental), *Ādhibhautika* (caused by some creature) and *Ādhidaivika* (caused by an act of God).
14. According to our mythology, the earth rests on the hood of Vāsuki (the serpent-king) which is on a leviathan tortoise.
15. Here *dhanus* does not mean bow, but the measure of length known as *dhanus*. It seems to mean that the seat of the *yogin* should not have stones, fire or water (dampness ?) within a radius of four cubits on all sides.
16. This is prohibited perhaps in winter only.
17. This may give rise to passionate desire, etc.
18. It may mean determination (c.f. *Kṛta-niścaya* in *Gītā*, ii. 37). The commentator, however, explains it (under i. 16) as faith or belief in the words of the scriptures and the *guru*.

19. We have described them separately.
20. It is interesting to note that Manu considers a fish-eater as the eater of all meat (permitted and prohibited) c.f. *matsyādaḥ sarvamāṃśadaḥ* (*Manu-smṛti*, V. 15). In Tantra, however, fish is one of the five essentials (*pañcamakāra*) for Tāntric *Sādhana*.
21. Here it has not the technical sense of supernatural or miraculous powers obtainable by *Yoga*.
22. It has been dealt with in detail in the section on *Prāṇāyāma*.
23. Proceeding from *Suṣuṃnā*. According to the *Tripurā-sāra-samuccaya*, the sound is of ten sorts like buzzing sound like that of a swarm of bees, like that of a flute, of a bell, of waves of an ocean, of thunder, etc. (See iv. 85, 86).
24. Respectively with thumbs, forefingers, middle and ring fingers and with the rest. Such positions of the fingers are indicated by the term *Parāṇmukhi Mudrā*.
25. *Ghaṭa*, *Paricaya* and *Niṣpatti* have been explained in the Glossary.
26. For the technical terms, not explained in the translation, see Glossary.
27. King of *yogas* ; i.e. the mode of *yoga*, which teaches the attainment of the goal by suppressing the modifications or functions of the mind. See *YS*. i. 2.
28. MS. Jodhpur 962 is entitled *Caturaṅgī-vākya*, by Caturaṅgī.
29. Does it refer to the great Gautama Buddha ?
30. One Allāma is known to have been a teacher of *Haṭhayoga-sampradāya*, and is mentioned in *Haṭharatnāvali*, T.D. 6715. For TD, see Appendix on Manuscripts on *Yoga*. An Allāma Prabhudeva is known to have been a teacher of *Yoga*, and a preceptor of the *Līṅgāyat* sect. Also known as *Prabhuliṅga*. On his association with Bāsava and *Līṅgāyat* sect, see *Bāsava-purāṇa* and *Prabhuliṅgalīlā*. MD 2349 (*Bāsavapurāṇa*, ch. 13 on Allāmaprabhu). Taylor I, p.p. 613, 654; II. 584,

- 635, 687, 837-847, 854. III. 253, 274, 274, 546, 713, for the above abbreviation, see Appendix on Manuscripts on *Yoga*.
31. A *Yogatantra*, entitled *Ghoḍācolī* (*vākya* ?), exists in MS Jodhpur 960 by Ghoḍācolī.
 32. The translator of the HYP. takes it as the name of one Mahāsiddha. But, it seems to refer to a sect of the Kāpālikas. Vide comm. on iii. 96 of the HYP.
 33. In the *Sāṃkhya* philosophy, sorrow is threefold, viz. *adhyātmika* (caused by the body or mind), *ādhidaiivika* (caused by God, e.g. earthquake, storm, etc.) and *ādhibhautika* (caused by some being, e.g. attack by a tiger).
 34. According to mythology, the world rests on a leviathan Tortoise.
 35. A measure of length equal to four *haslas* or cubits. The translator of the HYP. renders *dhanuḥpramāṇa* as the extent of a bow's length.
 36. An open hall.
 37. *Parīṣkṛtā bhūmi* (comm.), i.e. a cleansed patch of land.
 38. According to commentator, practices like cold bath in morning, eating once only at night, subsistences on fruits only, etc.
 39. It may denote greediness, fickleness, lustfulness, etc.
 40. In *Yogaśāstra*, it denotes a posture of the body.
 41. The commentator observes that, of 84 *āsanas*, some important ones are being described.
 46. *Yama* or self-restraint is one of the *yogāṅgas* or accessories of *Yoga*. See YS. ii. 30.
 47. *Niyama* or ethical culture is one of the *yogāṅgas*. See YS. ii. 32.
 48. Frenum of the prepuce (Apte's Dictionary). Perineum, according to the translator.
 49. See note on the translation of verse 50 *supra*,

50. *Kaṭu* may also mean pungent, but a pungent substance being mentioned later, this meaning is not suitable. It may mean also bitter, but bitter articles are believed to be salutary.
51. The commentator takes it to mean *guḍādi* (molasses, etc.).
52. According to the commentator, those which are not approved.
53. Commentator observes—*ulkaṭaṃ vidāhi mircitī loke prasiddham*.
54. Commentator—*pavitrānnaṃ śyāmāka-nivārādi*. These grains generally grow in hermitages.
55. Comm.—*śarkarā* (sugar).
56. Comm.—*tivrapadī khaṇḍaśarkareti loke prasiddhā*.
57. A kind of kidney-bean.
58. See verse ii. 22.
59. The three humours, viz. *Vāta* (wind), *Pitta* (bile), and *Kapha* (phlegm), the three vital elements in the body. The derangement or disorder of any of them is believed to cause diseases.
60. According to *Āyurveda*, there are eighteen kinds of leprosy including leucoderma (*śveta-kuṣṭha*).
61. It is formed by resting the body on the toes, the heels pressing the buttocks.
62. Elements of the body, which, according to the *Āyurvedic* authority, *Vāgbhata* (I. 13), are *Rasa* (fluid substance), *Asṛk* (blood), *Māṃsa* (flesh), *Meda* (fat), *Asthī* (bone), *Majjā* (marrow), *Śukra* (semen).
63. These are of two kinds : motor organs, viz. speech, hand, foot, anus, penis ; sensory organs, viz. eye, ear, tongue, nose, skin.
64. Internal organs, viz. mind, intellect, thought, eye.
65. Disorder of wind, bile and phlegm.

66. A measure of length equal to 12 *aṅgulas*, the distance between the thumb and little finger, both outstretched.
67. Viz. *Brahma-granthi*, *Viṣṇu-granthi* and *Rudra-granthi*, see IV. 70, 73, 76.
68. That is, the six *Cakras* each of which is conceived as a lotus.
69. Viz. *Brahma-granthi*, *Viṣṇu-granthi*, and *Rudra-granthi*.
70. *Mahāmudrā*, etc. See iii. 5 f.f.
71. The eight *Siddhis*, *Aṇimā*, etc., see Glossary.
72. These are five. See Glossary.
73. *Idā*, which is on the left, is called moon.
74. *Piṅgalā*, which is on the right, is called sun.
75. These are six, viz. *Kaṭu*, *Amla*, *Tikta*, *Kaṣāya*, *Madhura* *Lavaṇa*.
76. See next verse.
77. This is done by the thumb and forefinger holding the tongue, and turning it to the right and the left.
78. According to the commentary, this is done by the above fingers rubbed in the manner of milching a cow.
79. Also see iii. 32.
80. Another name of *Vajrolī Mudrā* (iii. 83 ff.)
81. The nectar of moon that flows from the cavity above the tongue.
82. Literally beef. Figuratively 'go' means tongue. Its entrance into the palate is called *gomāṃsa-bhakṣaṇa*. See next verse.
83. Literally, wine of gods. For the meaning, intended here, see v. 49 *infra*.
84. *Mahāpātaka*—grave sins are five ; viz. *Brahma-hatyā* (murder of a Brāhmaṇa), *Surāpāna* (drinking of wine by a Brāhmaṇa), *Steya* (theft of gold of a Brāhmaṇa), *Gurvaṅgannāgama* (adultery with preceptor's wife), *Samśarga* (association with the perpetrator of any one of the above sins).

85. Viz. the toes, ankles, knees, thighs, perineum, generative organ, navel, heart, neck, throat, tongue, nose, space between eyebrows, forehead, head and *Brahmarandhra*.
86. It means the stay of the *Prāṇa*, after it becomes motionless, in *Brahmarandhra*.
87. The position will be as follows. With the back of the head, neck and shoulders resting on the ground, the body should be lifted in the air ; the hips supported with hands, the elbows resting on the ground, if necessary.
88. One should drink milk after sexual intercourse for stimulating the organ.
89. By contraction of the organ, the semen can be drawn upward.
90. The last portion is not clear. Our *Śāstras* forbid sexual intercourse with a woman in her monthly course, and prescribes it after her purificatory bath Does it mean the fluid of the woman with whom sexual intercourse takes place after her bath ? The commentary states that the verse is spurious.
91. The commentator calls it *Śivāmbu* (lit. the water of Śiva or salutary water ?).
92. *Śivāmbu* or urine.
93. According to commentator, these are head, forehead, eyes, shoulders, throat, heart (i.e. chest), hand, etc.
94. According to the commentator, by it one can visualise the past, future and present, and distant things. The commentator adds that the methods of using urine should be ascertained from the *Śivāmbukalpa*, obviously the name of a treatise.
95. We reproduce below the illuminating note, given in the Adyar translation of the *HYP*, 1975, p. 55.

“That is, the *Nāda* that begins at the *Mūlādhāra* goes to the heart and unites with the *bindu*. The following may perhaps throw some light on these processes. The seminal fluid of man is called *bīja* or *bindu*, and that of the woman, *rajas*. By the external union of these two, a child is produced. But,

only when these unite internally, i.e. when the things that are really denoted by these expressions, unite in the inner man, he is called a *Yogin*. The *bindu* is said to be of the nature of the Moon and *rajas* of the nature of the Sun. From the union of these is attained the supreme state. The *bindu* is capable of giving *svarga*, meaning temporal pleasures, as also *mokṣa*, i.e. emancipation. It can lead a man into virtue or vice. In other words, understood literally, it leads to the attainment of worldly pleasures, and hence vice ; but if understood and practised according to its inner sense, it leads to virtue and emancipation."

96. *Khecarī bhavet*—the translator of the HYP renders this portion as—attains perfection in *Khecarī* ; but the construction does not warrant the meaning of *Khecarī Mudrā*.
97. It refers to *Kuṇḍalīnī* (lit. a young widow).
98. That is *Suṣumnā*.
99. Ganges and Yamunā stand respectively for *Idā* and *Piṅgalā*. See verse 110 below.
100. According to commentator, this process is to be learnt from the preceptor.
101. Movement of the abdominal muscle from left to right and right to left in a spiral. See A. Avalon (Woodroffe), *The Serpent Power*, 1964, p. 207.
102. A measure of length equal to 12 *aṅgulas* ; the distance between the thumb and the little finger, both stretched out.
103. The breadth of the thumb, equal to eight barley corns, in close juxtaposition in erect condition.
104. The commentator adds that this happens with the contraction of the navel.
105. One *Muhūrta* is equal to a period of 48 minutes. (Apte's Dictionary). The commentator says—*muhūrtayor-dvayam... ghaṭikā-catustayālmakam*. According to him, one *Muhūrta* is equal to two hours.

106. *Prāṇāyāma-siddhi* (success in *Prāṇāyāma*), according to the commentator. So, here the word does not indicate the eight conventional *Siddhis*, called *Aṇimā*, etc.
107. According to commentator, a period of forty days. The translator of *HYP* writes 'within forty days'. But the commentator says—*maṇḍalāt calvāriṇśad dinātmakād-anantaram*.
108. It indicates *āsana* in which firmness is required.
109. It indicates *kumbhaka* in which there is silence as in the night.

Punningly the verse means this. The earth does not become worth living in without a king. The night does not shine without the moon (which is called *rājā*, c.f. *somo'smākaṇ brāhmaṇānāṇ rājā—Taittirīya Saṃhitā*, I. 8. 10. 2). Seals, though of different varieties, do not look well without connexion with the king; royal seals are regarded as important. *Mudrā* may also denote coin which does not look beautiful without the king's portrait.

110. Free from *Māyā* (illusion), according to commentary.
111. Rocksalt is dissolved in water.
112. The mind, being in the soul, is transformed into the soul.
113. Addressed to the *yogin* who has attained *jīvanmukti*.
114. It is alive as long as it flows through *Idā* and *Piṅgalā*.
115. Mind remains alive as long as it is shaped by various objects of perception.
116. Destruction of *Prāṇa* takes place when it remains motionless in *Brahmarandhra*. Mind dies when it ceases to be modified by the objects.
117. See verse i. 12.
118. The idea is—*vāsanā* being destroyed, *saṃīraṇa* and *citta* are destroyed. Again, *saṃīraṇa* having eroded, *citta* and *vāsanā* also erode.

119. Mercury can be made steady by a chemical process, breath can be fixed by *Prāṇāyāma*.
120. Mercury is said to be dead when reduced to ashes. Breath, absorbed in *Brahmarandhra*, is said to be dead.
121. Mercury, made into pellets by a particular process, is said to be bound. Breath, restrained by a particular *dhāraṇā*, is regarded as bound.
122. As it can be practised by only a person of the special type.
123. Scripture in general.
124. The Vedas.
125. That is, while the breath flows through *Piṅgalā*, represented as sun.
126. That is, while breath is flowing through *Idā*, represented as the moon.
127. That is, when, as a result of checking *Idā* and *Piṅgalā*, the breath flows through *Suṣumnā*, and consequently the mind becomes calm.
128. Devouring means the steadiness of *Prāṇa* in the void or *Suṣumnā*.
129. The collection of *vyomans* (skies). All the skies are supposed to exist between the eye-brows.
130. The fourth state, beyond the three, viz. *Jāgrat* (waking) *Svapna* (dream) and *Suṣupti* (deep or profound sleep).
131. As a jar, in the sky, is filled with sky outside and inside, so also, in *khecari*, due to the giving up of support, the *yogin* remains filled with Brahman.
132. Because there is no thought in mind except that of Brahman.
133. Because, he finds nothing excepting Brahman.
134. Because he is full of thought about Brahman.
135. Because, his entire being is pervaded by Brahman.

136. Comm. *viśiṣṭaḥ kalpo vikalpaḥ / ātmani kartṛtva-bhokṛtva-sukhitva-duḥkhitva-sajātiya-vijātiya-svagata-bheda-deśa-kūla-vastu-pariccheda-kalpanā-rūpaḥ /*
137. The state of *Ātman* alone ; only *Ātman* without a second.
138. The commentator quotes a verse according to which the ears are to be closed with the thumbs, the eyes with the forefingers, the nose with the middle and ring fingers and the mouth with the rest.
- This is called *Parāṇmukhī Mudrā* (see trānslation of *HYP*, p. 74).
139. Rendered free from impurities by means of *Prāṇāyāma*.
140. The commentator adds that the *ākāśa* of the *Anāhata-cakra* (heart) is called *Śūnya*, that of the *Viśuddhi-cakra* (throat) *Atiśūnya*, and that of the *Ājñācakra* (forehead) *Mahāśūnya*.
141. The commentator quotes the *Rājayoga*—*prāṇāpānau nāda-bindū jīvātma-paramātmanoh/militvā ghaṭate yasmāt tasmāt sa ghaṭa ucyate //*
142. *Vimarda* : commentator notes — *Vimardo'neka-nādasam-mardaḥ /*
143. Commentator—it occurs when *Prāṇa* reaches *Brahmarandhra*.
144. The idea is that no *samādhi* is possible for the restless mind attached to other objects of sense ; *samādhi* can be attained with the mind delighting only in *Nāda*.
145. The idea is that, like a hunter, *Nāda*, having attracted the mind, binds it, and then slays it. The killing of the mind is ending its unsteadiness. Then *Nāda* absorbs the mind into itself.
146. Brahman is characterised as sky, as both are limitless. 'Supportless' means that Brahman is free from the bonds of the objects of sense. See verse iv. 27.
147. In the case of a *yogin*, the restraint of the air, swift as an arrow, in the *Brahmarandhra* through *Suṣumnā*.

148. In the case of mind, control of the various modifications or functions.
149. That state is supreme because of its being devoid of the modification of mind and being attributeless. The derivative meaning of Viṣṇu is that which pervades. It refers to the immanent *Ātman*.
150. *Anāhatadhvani* (Comm.). The gross element of *Ākāśa* has *śabda* (sound) as its subtle element. C. f. *athātmanaḥ śabda-guṇaṃ guṇajñāḥ padaṃ vimānena vigāhamānaḥ*. *Raghuvamśa*, xiii-I and *Śrutivisaya-guṇā yā sthitā vyāpya viśvam—Abhijñāna-śakuntala*, I. 1.
Parabrahma or *Paramātmā* is One who is in its own pristine condition due to the complete destruction of all *vṛttis* or modifications.
151. These are categories of manifestation, according to the Sāṃkhya philosophy.
152. *Asaṃprajñāta Samādhi*, which is *Rājayoga*, is described in verses iv. 98—102.
153. The means of *Haṭha* are *Āsana*, *Kumbhaka* and *Mudrā*, etc.
154. The means of *Laya* are *Nāḍānusandhāna*, *Śāmbhavi Mudrā*, etc.
155. Because of effortlessness.
156. These are merely illustrations. All sorts of sound are intended.
157. Viz. *Jāgrat*, *Svapna*, *Suṣupti*, *Mūrchā*, *Māraṇa*.
158. C. f. *Tataḥ kles' a-karma-nivṛttiḥ* (*Pātañjala Yogasūtra*, iv. 30).
159. Mind is supposed to be in sleep when it is bereft of the faculty of discerning objects, because *Tamas* eclipses all the organs, and overpowers the qualities of *Sattva* and *Rajas*.
160. Because, in *Samādhi*, the objects of sense are not experienced.

161. Because, there are no similar mental modifications, and the mind does not awaken from the state.
162. Because, there are no thought-impressions leading to memory.
163. That is, it is not destroyed because of the lingering of residual impressions.
164. That is, it is not activated by modifications of the mind.
165. C. f. the condition of such a person, described in the *Yoga-tattva Upaniṣad*, 105-6.
- 166.
167. Yogendra, *Yoga in Modern Life*, 1966, p. 152.
168. Viz. *Adhodhāraṇā*, *Pārthivī-dhāraṇā*, *Āmbhasī-d* ; *Vāyavi-d* ; *Nabho* (or *Ākāś'a*) *dhāraṇā*.
169. The tremor of a *Nāḍī* which, like the spinal cord, rises from the anus, and terminates at *Brahmarandhra*.
170. The derivative meaning of the word 'Viṣṇu' is the all pervading one (C. f. *Sāyaṇa-viṣṇor-vyāpanśīlasya*).
171. In prosody, one *mātrā* = the time required in pronouncing a short vowel.
172. *paṅkva yogāgninā dehī ajaḍaḥ śoka-varjitaḥ |*
cheda-bandhair vimukto'sau nānā-s'akti-dharaḥ puraḥ |
yathākāśas-tathā deha ākāśādapi nirmalaḥ ||
Śāstra-śataka (Vasumatī ed.),
 Calcutta, verses 34, 50.
173. *kartavyaṃ naiva tasyāsti kṛtenāsau na lipyate |*
jīvan-muktaḥ sadā svasthaḥ sarva-doṣa-vivarjitaḥ ||
Ibid v. 56.
174. Yogendra, in his *Yoga in Modern Life*, 1966, p. 194, writes, "At least 400 manuscripts on *Haṭhayoga*, three hundred on *Tantras*, are being listed besides those actually available, numbering a few hundred".

Chapter—III

1. *Gorakhnāth and Kānphaṭa Yogis*, p. 250.
2. *Gorakhnāth and Medieval Hindu Mysticism*.
3. For a detailed discussion on Gorakṣanātha's date and place of origin, see Briggs's work noted above, Chap. XI.
4. The name appears to be derived from Ādinātha (= Śiva) to whom the origin of this sect is traced. The first human *Guru* of this school is believed to have been Matsyendra-nātha.
5. See *Indian Antiquary*, 1895, p. 49 ; *Cults, Customs and Superstitions of India*, p. 67.
6. See R. C. Temple, *The Legend of the Punjab*, II, No. 34.
7. See H. H. Wilson, *Essays, etc*, p. 87.
8. *Ibid.*, p. 256, no. 1.
9. For important physiological concepts, according to this school, see Briggs, *Gorakhnāth and the Kānphaṭa Yogis*, chap. XV.
10. For details, see Briggs, *Ibid*, Ch. XVI.
11. *Prince of Wales Sarasvatī Bhavana Studies*, p. 851, Article, The System of *Cakras* according to Gorakhnāth.
12. Instead of the eight mentioned in the *YS* II. 29 : out of these, *Yama* and *Niyama* are omitted.
13. According to the commentary on the Poona MS., Gorakhnath, in his own work, *Siddha-siddhānta-paddhati*, names the *Ādhāras*.
14. It should be noted that the *HYP* (III. 6 ff) names and describes 10 *Mudrās*.
15. Substituted by *Khecari* in common with *Gorakṣa-paddhati*. While describing the *Mudrās*, the text describes *Khecari* and

not *Nabhas*. *Kha* and *Nabhas*, however, mean the same thing, viz. sky. These are called *Śakticālana-mudrās*, as they are believed to set *Kuṇḍalīnī* in motion.

16. See *Kaulajñāna-nirṇaya*, Intro., p. 57.
17. The *Akula-vīra-tantra*, attributed to Matsyendranātha, contains a detailed description of the state of *Sahaja*.
18. See Barthwal, *Yoga-pravāha*, p. p. 69-75 (ed.). *Gurakhvāṇī*, passage from *Gorakhbodh* quoted by M. Singh in his work on *Gorakhnāth*; *Siddhasāhitya* (Hindi) by D. Bharati, Ch. V.
19. For instance, in Uttar Pradesh, the *Yogī* singers are known as *Bhartharis* (*Bhart̥haris*). Besides exploits of *Gopīcānd*, *Maigananāth*, they sing the teachings of *Bhart̥hari* (a Sanskrit poet of C. 7th cent. A.D.). In the domestic festivals of the Hindus, *Bhart̥hari*-songs are a must.
20. Vide K. Mallik, *Nāth-sampradāyer Itihās, darśan O Sādhana-praṇālī*.
21. As the author is not conversant with other vernaculars, it has been thought proper to confine this discussion to Bengali alone.
22. Vide *Vaiṣṇava-padāvalī*, Vasumatī ed., Calcutta, p. 284. For reference to the characteristic outfit of the *Yogins* of this order, also see *Caitanya-bhāgavata* of Vṛndāvan Dās (c. middle of the 15th cent.), Madhya, Ch. XXVII.
23. Vide Introduction to *Gorakṣa-vijaya* by Munshi Abdul Karim.
24. See *Vaṅge Suphī-prabhāva* by E. Huq.
25. See S. B. Dasgupta, *Obscure Religious Cults*, 1969, p. 369, f.n. 2.

GLOSSARIAL INDEX
OF
IMPORTANT WORDS
IN
PĀTAÑJALA YOGASŪTRA
AND
HAṬHAYOGA-PRADĪPIKĀ
(Of Svātmārāma)

[Occasionally, some words have been
taken from other sources also]

Abbreviations *HYP* and *YS* indicate respectively
Haṭhayoga-pradīpikā and *Yogasūtra*
(In English alphabetical order)

Abhijñā (Psychic faculty)

Extra-sensory power. According to Buddhists, *abhijñās* are five, viz. Subtle extra-sensory hearing, subtle extra-sensory sight, memory of previous births, thought-reading, magical powers. See Suzuki, *Studies in the Laṅkāvatāra-sūtra*, p. 383 ; Mrs. R. Davids, *Śākya or Buddhist Origins for iddhis and abhijñās*.

Abhiniveśa

Instinctive clinging to worldly life and physical enjoyment and fear of death. One of the five *Kleśas* (q. v.). *YS*. II. 9.

Abhyāsa

Cultivation or practice of detachment (*vairāgya*) in a systematic way. It is also rendered as repetition.

See *Yogasūtra* I. 12-14. S. N. Dasgupta includes it among *Yogāṅgas* (q.v.). See his *Yoga as Philosophy and Religion*, p. 135. *YS*. I. 12, 13.

Ādarśa

Cognition of sight. *YS* III. 36.

Adhāra

Vital centre. The following sixteen are such centres : toes, ankles, knees, thighs, perineum, generative organ, navel, heart, neck, throat, tongue, nose, the space between the eyebrows, forehead, head, *Brahmarandhra* (q. v.). HYP. III. 73.

Adhimātra

Most ardent. Such solicitude enables a person to attain *Samādhi* (q. v.) and its result most quickly. YS. I. 122.

Adhvan

Condition. YS. IV. 12.

Adhyāsa

False attribution, wrong supposition.

Adhyātmaprāsāda

Inner calm. YS. I. 47

Āgama

Testimony as a means of valid knowledge. YS. I. 7

Ajapā-hamsa-vidyā

See Ajapā-japa and Hamsavidyā.

Ajapājapa

A kind of effortless meditation. The sounds *ham* and *saḥ*, arising automatically due to the movement of breath, constitutes this *mantra*. This automatic formation of the *hamsa-mantra* takes place in *Mūlādhāra* (q.v.), *Anāhata* (q.v.) and *Ājñācakras* (q. v.). *Ajapā* is twofold, secret and open. The latter is subdivided into two categories, sound and sight. See *Gheraṇḍa-saṃhitā*, V. 85 ; *Śāradaṭīlaka*, XIV. 91 (Rāghava's comm. on it).

Ājñācakra

See *Cakra*.

Ākāś'a

The fifth of the five gross elements, The *Tattva* of *Vis'uddha-cakra* (q. v. under *Cakra*). YS. III. 41, 42.

Akhyāti

Error of omission ; non-apprehension of difference. Non-

apprehension of an object, i.e. mistaking a hallucination or an illusion or failure to distinguish the presentative and the representative element. YS. II. 5.

Akusīda

Rāgaśūnya, i.e. devoid of attachment. YS. II. 29

Alinga

That which has no dissolution. YS. I. 45, II. 19

Prakṛti na kiṃcit liṅgayati gamayatiti alīgam; that which indicates nothing.

Amaravāruṇi

The nectar that flows from the moon, being generated by the fire produced by the entry of the tongue into the cavity in the palate. HYP. III. 47, 49

Amorī

See *Amarolī*.

Amarolī-mudrā

"Discarding the first part of the flow of water as it increases bile, and the last flow as being without essence, when the cool middle part of the stream (of *Amari*) is absorbed, that is *Amarolī* according to the Kāpālika sect." Commentator Brahmānanda explains that the stream refers to *Śivāmbu* which literally means 'water of Śiva'. It is called *Amari*. HYP. III. 92, 96, 97; IV. 14

Anāhata

See *Cakra*. HYP IV. 70, 100.

Aṅgamejayatva

Yadaṅgāny-ejayati kampayati tad aṅgamejayatvam / (*Vyāsa-bhāṣya*). Trembling of the body. YS. I. 31

Aṇimā

See *Siddhi*. HYP III. 30, 130.

Antaḥkaraṇa

The inner organ. A collective term for *buddhi* (intellect), *ahaṁkāra* (the I-sense, ego) and *manas* (mind). The organ of synthesis and coordination.

Antaraṅga

See *Yogāṅga*. YS. III. 7. HYP IV. 94, 95, 97

Anuśravika

Scriptural.

Anyathākhyāti

Theory of illusion. The theory of something (previously perceived) appearing in some other place or time. Also called *Viparītakhyāti* i.e. mistaking the represented element for the presented due to common traits between the two.

Ap

The second of the five gross elements. The *Tattva* of *Svādhiṣṭhāna*.

Apāna

One of the five life-winds in the body, which goes downwards and out at the anus. HYP I. 48 ; II. 38, 47 ; III. 61, 62, 64-67.

Aparānta

Cessation or death. YS. III. 22 ; IV. 33

Aparavairāgya

Lower detachment.

Aparigraha

Disowning of possession ; non-acceptance of gift.

See *Yogasūtra*, II. 30.

Apariṇāmin

Non-modifiable. A characteristic of the soul.

Apavarga

Absolution, final beatitude.

Ārambha

1. The theory of ārambha explains the origin of the physical world by tracing it to manifold ultimate reals which are supposed to be simple and atomic. According to this theory of Naiyāyikas, an effect is something newly created.
2. Name of a stage in *Yogic* practice (see *HYP.*, IV. 69).

Arciṣmatī

According to Buddhists, a condition in *Yoga*, in which the residues of ignorance and passion are burnt up by practices conducive to the perfection of *bodhi*.

Corresponds to *Jyotiṣmatī* (q.v.)

Ariṣṭa

Unfavourable symptom, especially of approaching death. It is of three kinds, viz. *Ādhyātmika* (e.g. one with closed ears does not hear the sound in one's own body or does not see the glow with closed eyes) : *Ādhibhautika* (one catches glimpse of Yama's followers or suddenly finds the dead ancestors) : *Ādhidaivika* (one suddenly finds the heaven). YS. III. 22

Arthamātra-nirbhāsa

Reflection of only the character of the object. YS. I. 43, III. 3.

Arundhatī

A synonym of *Kuṇḍalinī* (q.v.). HYP. IV. 104, 119.

Asamprajñāta

See *Samādhi*.

Āsana (Also see body of the work)

One of the *Yogāṅgas* (q.v.). Posture of the body in Yogic practices. There are many *Āsanas* of which the following are common.

Bhadra, Dhanus, Gomukha, Kukkuṭa, Matsyendra, Mayūra,

Padma, Siddha, Siṃha, Uttāna Kūrma, Vajra, Vīra.

These are described hereafter.

Āsana is firmness of posture. Some *Āsanas* are believed to cure particular maladies, and also to keep the body as a whole, or, in some cases, particular parts of it, fit.

"Gorakṣa says—there are as many *Āsanas* as there are varieties of beings. Śiva has enumerated 84 lacs, and He only knows them. Of these, he selected 84 ; among these, four are the most important and useful."

The four are *Siddha*, *Padma*, *Siṃha* and *Bhadra*. YS II. 29, 46 ; HYP I. 5, 17, 18, 24, 33, 55, 56. II. 1, 48. III. 124, IV. 10.

Asaṃsakti

Fifth stage of *jñāna*.

Āśaya

Vāsanā (q.v.) like *Vipāka* (q.v.), YS. I. 24, IV. 6.

Asmitā

See *Kleśa*. YS. I. 17, II. 6, III. 47, IV. 4.

Aṣṭaiśvarya

Eight supernatural powers, called *Aṣṭaiśvarya*, etc.

See *Siddhi*. HYP. III. 8.

Aśubha-bhāvanā

Thinking of the evil side. The Buddhists use it as the negative supplement to the four positive contemplations collectively called *Brahmavihāra* (q.v.)—*bhāvanā*.

Same as *Pratipakṣa-bhāvanā* (q.v.).

Atikrāntabhūmika

A kind of *yogin*. See under *Yoga*. Definition and Classification in the body of the work.

Audgīta

Silent or mental chanting of a *Mantra*.

Avidyā

See *Kleśa*. YS. II. 4, 5, 24.

Aviplava

Not disturbed or broken. YS. II. 26.

Avirati

Hankering for enjoying the objects of sense. YS. I. 30.

Bahiraṅga

See *Yogāṅga*. YS. III. 8.

Bālaraṇḍā

If denotes *Kuṇḍalinī* (q.v.). HYP III. 109, 110.

Bandha

Literally means fetter, bondages locking. A position, posture in general. A group of yogic exercises involving certain anatomi-

cal parts. The following main *Bandhas* have been described in the *Haṭhayoga-pradīpikā* :

Jālandhara, Mūla, Uḍḍiyāna.

See under *Mudrā*. HYP I. 42, 52. III. 11, 56, 76.

Bhastrā

(1) Bellows of a blacksmith.

(2) A kind of *Kumbhaka* (q.v.), HYP II. 35, 62, 67, 115, 122.

Bhastrikā

Same as *Bhastrā* (q. v.). HYP II. 44.

Bhāvanā-yoga

See *yoga* in the body of the book.

Bhavapratyaya

Name of a class of beings who are born without organic encumbrances like our own, and possessed of a natural capacity for knowing themselves if they would shake off the little ignorance that keeps them from salvation. This class comprises two types of beings, viz. the *Videhalinas* and *Prakṛtilinas*. See *Yogasutra*, I. 19.

Bhrāmarī

A kind of *Kumbhaka* (q.v.). HYP II. 44.

Bhujaṅgī

Same as *Kuṇḍalīnī* (q. v.). HYP III. 104.

Bhūmi

Plane or level of mental state. A stage of perfection in *Sādhana*. There are lower and higher levels or states. An aspirant has to reach the highest level after passing through the successive *Bhūmis*. Affixed to *Bhoga* (*Bhoga-bhūmi*), it means a mode of existence meant merely as punishment or reward of actions done in the world.

Affixed to *Karma* (*Karma-bhūmi*), it means the mode of existence in which fresh accumulation of merit and demerit might take place.

Bhūtaśuddhi

Purification of the five *Mahābhūtas* (q.v.) constituting the body. It is effected by *mantras*, magical rites and by yogic exercises. See N. K. Brahma, *Philosophy of Hindu Sādhana*, p.p. 319-20. Also see *Darśanopaniṣad*, secs. V, VI ; *Tantrasāra*, *Prāṇatoṣinī*, III-5 ; *Puraścaryārṇava*, III.6 ; *Tārābhaktisudhārṇava*, V.

Bīja

'Seed'. Root-sound of each *Cakra* (q.v.). The *Bīja Mantras* of the first five *Cakras* are respectively *Laṃ*, *Vaṃ*, *Raṃ*, *Yaṃ* and *Haṃ*.

Bindu

- (1) "The *anusvāra* or the inaudible sound of the point in the sacred syllable *Om*, symbolising the transcendent Śiva".
- (2) Semen.

Bodhi

Supreme or infinite knowledge, perfect or spiritual enlightenment such as that was possessed by the Buddha.

See *Yogasūtra*, I. 36 ; Suzuki, *Out. of Mahā. Bud.*, p. 316.

Brahmacarya

It usually means a life of restraint including abstention from sexual intercourse. Nīlakaṇṭha, a commentator of the *Mahābhārata*, describes a Brahmacārin thus :

brahmaṇi eva cāraḥ vāk-kāya-manasāṃ pravṛttir-yasya.

One who is devoted to Brahman alone in speech, body and mind.

Brahman denotes the Supreme Being or Vedas. Ys. II. 30, 38.

Brahmadvāra

Suṣumṇā (q.v.). It is so called as it helps the realisation of Brahman.

Brahmagranthi

One of the three knots supposed to be situated in the *Mūlādhāra* (see under *Cakra*).

See comm. on *Brahmaṛīdyopaniṣad*, 70.

According to some, it is in *Anāhata* (see under *Cakra*). HYP IV. 70.

Brahmanāḍī

Suṣumṇā (q.v.), HYP II.46, 65. III. 69.

Brahmarandhra

A passage like an aperture or cavity supposed to be within the cerebrum.

It has also been used as a synonym of *Suṣumṇā* (q.v.). See HYP, iii. 4, 16.

Brahmasthanā

Same as *Brahmarandhra* (q.v.), HYP III. 106.

Brahmavariṣṭha

Seventh stage of *Jñāna*.

Brahmavihāra

Life or abode in the region of Brahman. Excellent or perfect state. It generally means the exercise of goodwill towards all beings. It includes *Maitrī* (friendliness), *Karuṇā* (compassion) *Muditā* (feeling delighted at others' happiness) and *Upekṣā* (equanimity, indifference).

See *Khuddakapāṭha* (ed Childers, JRAS, 1809) 16 ; *Mahāvamsa* (ed. Turnour, Colombo, 1837) 43 ;

Eastern Monachism (Hardy, London, 1860), 49 ;

Mrs. R. Davids, *Bud. Man. of Psy. Eths.*, p. 65f ; *Bud. Psy.* p. 95 ;

Sacred Books of the Buddhists, IV, p. 216.

Visuddhimagga, trs. M. Turn. *Manual of a Mystic* (woodward)

Also see *Yogasūtra* I. 33.

Buddhi

No exact English equivalent. Discriminative power or faculty or higher mind. Both a state and power of realisation of higher intellectual type of Cosmic consciousness. A state in which a person firmly realises that he is an integral part of the Cosmic Consciousness YS. IV. 21.

Cakra

Nerve-plexus supposed to exist within the body. Generally the following are the six *cakras* :

Mūlādhāra—in the lowest extremity of the spinal cord, where *Kuṇḍalinī* (q.v.) is supposed to be coiled. It literally means the basic or principal receptacle. Sacro-coceygeal plexus (?).

Svādhiṣṭhāna—above aforesaid *Mūlādhāra*. Conceived as a six-petalled lotus. See *Ṣaṭcakra-nirūpaṇa*, XV-XVII; *Lakṣmīdhara* on *Saundaryalaharī*, IX.

Maṇipura—near the region of the navel. Also called *nābhī-cakra*. Like a ten-petalled blue lotus, each petal containing a letter. The lotus is supposed to contain a triangle having the colour of the rising sun. The outside of the triangle is represented by three *Svastika* symbols. See *Ṣaṭcakra-nirūpaṇa*, XIX.

Anāhata—near the heart. Supposed to be like a 12-petalled lotus and the seat of the element of air.

It is also the name of a particular sound which arises without anything being struck.

Viśuddha—above *Anāhata*, near the neck, looking like a 16-petalled lotus. *Ṣaṭcakra-nirūpaṇa*, XXVIII-XXX.

Ājñā—in between the eye-brows, looking like a 2-petalled white lotus, symbolised by the letters *HA* and *KṢA*. Regarded as the seat of the mind. *Ṣaṭcakra-nirūpaṇa*, XXXII.

The *Cakras*, from *Svādhiṣṭhāna* to *Ājñā*, are supposed to be presided over by the following deities respectively :

Rākiṇī, Lākinī, Kākinī, Hākinī.

Candra

HYP I. 27, II. 7, 8, 10, III. 49, 52, 77. IV. 45.

Candrāṅga

Same as *Idā* (q.v.) HYP III. 15.

Cetanā

Volition. One of the seven universal good mental properties according to Buddhists. It means willing which, under favourable circumstances, results in action.

Citi

Consciousness. YS. IV. 22

Citta

Mind. YS. I. 2, 30, 33, III. 9, 34. IV. 2, 15, 21, 23.

Daśabhūmi

Ten stages of Bodhisattva's perfection, according to Māhāyāna Buddhism.

See Mrs. S. Stevenson, *The Heart of Jainism*, p.p. 132-3 ; *Daśabhūma (mī)-ka-sūtra* or *Daśabhūmīs'vara*, ed. J. Rahder. Diss. Utrecht, 1926 ; J. Rahder, Glossary of the Skt., Tibetan, Mongolian and Chinese versions of *Daśabhūmika-sūtra*, Paris, 1928 ; Suzuki, *Out of Mahāyāna Bud.*, p. 313 f.

Dehasiddhi

It indicates the following qualities of the body :

beauty. grace, strength, adamant hardness. HYP III. 103.

Dharma

Generally rendered as religion, it has no exact equivalent in English. In Mīmāṃsā philosophy, it is defined as a good deed that inspires. It may also mean inherent characteristic. YS. III. 13, 14.

Dharmamegha

The tenth and last stage of Bodhisattva's perfection. In *Yoga-sūtra*, IV. 20 (and *Vyāsaśāstra* thereon), it is the first stage of *Samprajñāta-samādhi* (q. v.). It is so called because it showers, on the *yogin*, the blessing of self-realisation. YS. IV. 29.

Dhāraṇā

See *Yogāṅga*. YS. III. 1.

Dharmīn

Substratum. YS. III. 14.

Dhātu

Elements of the body, viz. chyle, flesh, blood, bones, marrow, fat, semen. HYP II. 28, 53.

Dhauti

One of the six acts believed to purify the body. The process is as follows :

Slowly swallow a wet piece of cloth, four fingers wide and fifteen spans long, in accordance with *Guru's* instructions. Draw it out.

Note : "A long strip taken from a new muslin cloth would do well. Swallow a span the first day, and increase it daily by a span. The cloth should also be a little warm." HYP. II. 22, 24, 25.

Dhyāna

See *Yogāṅga*. YS. III. 2.

Dṛṣṭānuśravika-viṣaya

Seen and revealed objects. YS. I. 15.

Dvandva

Pair of opposite conditions or qualities, e. g. joy and sorrow, cold and hot, etc. YS. II. 48

Dvandvātīta

Above all opposite modes of awareness. A characteristic of the soul.

Ekaggatā

According to Buddhists, one of the seven universal good mental properties. It is the process of individuating the object, i.e. perceiving it as one individual.

The Sanskrit form of the word is *Ekāgratā*. See YS. III. 12.

Ekatānatā

Unbroken continuity of a thought like the continuous flow of oil or honey. It is essential for *Dhyāna* (q.v.).

Ekendriya

One-organed. A stage in *yoga*, when interest in certain objects has completely disappeared, but there lingers a residual anxiety in the mind. Hence it is so called.

Gajakarṇī

"*Yogins* draw up the *Apāna* (q. v.) to the throat and vomit the substances (food, water, etc.) that are in the stomach. This act, the gradual practice of which brings all the *Nāḍīs* (q. v.) under control, is called *Gajakarṇī*." HYP. II. 38.

Gaṅgā

Another name of *Idā* (q. v.). HYP III. 109, 110.

Ghaṭa

See *Ghaṭāvasthā*. HYP IV. 69.

Ghaṭāvasthā

“Second stage of Yogic practice. In it, the *Prāṇa* (q.v.) unites with *Apāna* (q. v.), *Nāda* (q. v.) and *Bindu* (q. v.), and enters the middle *Cakra* (q.v.).

Note : “In this stage, the *Prāṇa* and the *Apāna*, the *Nāda* and *Bindu*, the *Jivātman* and the *Paramātman* are united, the middle *Cakra* is the *Viśuddhicakra* (see under *Cakra*) in the throat”.

Gomāṃsa-bhakṣaṇa

Go stands for tongue. Its entrance into the *tālu* (palate) is called *gomāṃsabhakṣaṇa*. HYP III. 47, 48.

Grahaṇa

Process or means of knowledge. According to Nāgoji Bhaṭṭa (comm. on *Yogasūtra*, I. 41), this term means three different classes of sense-organs :

- (1) different kinds of senses of different kinds of beings, both immobile and mobile.
- (2) sense-organs as ordinarily understood.
- (3) *buddhi* and *ahaṃkāra*.

The first is the cosmic, the second gross and the third the subtle meaning of the term. YS. I. 41, III. 47.

Grahīṭṛ

Knower. YS. I. 41.

Grāhya

Object to be known. YS. I. 41.

Granthi (traya)

Knot of nerves supposed to exist within the body. *Granthis* are three, viz. *Brahmagranthi*, *Viṣṇugranthi* and *Rudragranthi*. HYP III. 2, II. 67.

Gudāvarta

Obstruction of the bowels. HYP III. 17.

Gulma

Chronic enlargement of the spleen. HYP I. 31. II. 58. III. 17.

Guṇasthāna(ka)

Jaina term indicating the stages of spiritual progress, corresponding to the *Daśabhūmi* (q.v.) of Buddhism.

See S. Stevenson, *The Heart of Jainism*, p.p. 132-33.

Guptāsana

See *Vajrāsana*. HYP I. 37.

Haṃsa

A symbolical *mantra* consisting in inhalation (*ham*) and exhalation (*saḥ*) of breath. *Haṃ* symbolises *Bindu* (*Puruṣa*, Male Principle of creation) and *Saḥ* indicates *Visarga* (*Prakṛti*, Female Principle of creation).

See Kālīcaraṇa on *Ṣaṭ-cakra-nirūpaṇa*, XLIII.

Haṃsavidyā or (—mantra)

Also called *Ajapā-mantra* (q.v.). It is supposed to awaken *Kuṇḍalinī* (q.v.).

Hāna

Abandoning or escaping. Absolute cessation or destruction of the conjunction of *Prakṛti* and *Puruṣa*.

See *Yogabhāṣya*, ii. 15. YS. II. 25.

Hānopāya

Means of *hāna* (q.v.) Proper insight is the means.

See *Yogabhāṣya*. YS. II. 26.

Haṭhayoga

A kind of *Yoga* (q.v.).

In *Haṭhayoga-pradīpikā* (IV. 104) *Haṭha* appears to mean *Prāṇāyāma* in which the winds *Prāṇa* and *Apāna*, within the body, become one. *Ha* and *Ṭha* represent the sun and the moon respectively. The above winds are called *Sūrya* and *Candra* respectively. See *Jyotsnā* comm. on i.1 of *HYP*. HYP I. 1, 9.

Heya

Sam̐sāra (rebirth), which is full of pain, is so called. It means that which is fit to be left or abandoned.

See *Yogabhāṣya*, ii. 15, YS. II. 16.

Heya-hetu

The cause of *heyā* (q.v.). It is the conjunction of *Prakṛti* and *Puruṣa*.

See *Yogabhāṣya*, ii. 15. YS. II. 17.

Hikkā

The disease called Hiccup. HYP II. 17.

Idā

One of the fourteen principal nerves in the body. Symbolising the moon, it runs on the left of *Suṣumnā* (q.v.), parallel to it. Conceived as white, it represents *amṛta* (life-giving power) aspect of Śakti.

It is supposed to extend from *Mūlādhāra* (q.v.) to the left nostril. See *Ṣaṭcakra-nirūpaṇa*, I. HYP II. 10, 52, 65, III. 74, 110, IV. 44,

Iddhi (Skt. Ṛddhi)

Miraculous or supernatural powers believed, in Buddhism, to be acquired by continued meditation. *Iddhis* are ten, e.g. power of passing through the air, taking any form at will, creating or causing to appear anything that is wanted.

For ten *Iddhis* in Buddhism, see Aung and R. Davids, *Comp. of Ph.*, p. 61; Warren, *Bud. in Trans*, p. 303f. Also see *Samāñña-phala Sutta*, *Kevadha Sutta* and several other places in the *Nikāyas*.

The performance of magical feats was prohibited in Buddhism. The Buddha refused to resort to such feats to win disciples. See *Pāṭika Suttanta* (*Sacred Books of the Buddhists*) IV. p. 8; *Brahmajāla Sūtra*.

The miracle at Śrāvastī and the ascent to *Tusita* Heaven are the most prominent superhuman feats. Many other magical miracles are stated to have been performed by the Buddha and his disciples. For example, see *Pāṭika Suttanta*.

Īśvarapraṇidhāna

Devotion to or contemplation of God.

It occurs in *Yogasūtra*, I. 23, II. 1, 32, 45.

Under I. 23, the *Bhāṣya* takes it to mean *bhakti-viśeṣa* or a special type of *bhakti* (devotion). Such *bhakti* makes one realise that he is prompted, in all his actions, by the in-dwelling God. Vide *Gītā* (xviii. 6). The kind of *bhakti*, referred to here, is described in the *Gītā* which advocates *bhakti-yoga* as a way of life. The special type of *bhakti* requires the devotee to surrender all actions to God. The *Vyāsa-bhāṣya* under YS. II. 1, interprets *praṇidhāna* in this sense ; as an alternative, this word has been taken to mean the giving up of the desire for the fruits of action. Under II. 32 also the *bhāṣya* takes it to mean the surrender of all action to God. Under II. 45, the *Bhāṣya* takes *Īśvara-praṇidhāna* to mean the surrender of all *bhāvas* (feelings) to God :

According to the *Bhāsvatī*, *bhaktiviśeṣa* means not only the surrender of all action, but also contemplation of God.

For the relation between it and the *Yogāṅgas* (q. v.), see S. N. Das Gupta, *Yoga as Philosophy and Religion*, p. 145. Das Gupta thinks that the meaning of the word is not uniform in the *Yogasūtra*. In I. 23, it means love, homage and adoration of God. In other contexts, it means bestowal of all our actions upon God ; in this sense, *Īśvara-praṇidhāna* is included in *Kriyāyoga*. See his above work, p.p. 142-3, 161. YS. I. 23, II. 1, 32, 45.

Jālandhara-bandha

See *Mudrā*. HYP. II. 45, 69. III. 6, 70-72.

Jalavasti

Same as *Vasti*. HYP. II. 28.

Japa

Muttering or repetition of a *mantra* or the name of a deity silently or in an undertone. YS. I. 28.

Jātyāyurbhoga

Accident.

Jñāna

Knowledge. It has seven stages according to the *Yagavāśiṣṭha*.

The stages are as follows.

Śubhecchā—longing for the truth.

Vicāraṇā—right enquiry.

Tanumānasa—attenuation of mental activities.

Sattvāpatti—attainment of the state of *sattva* (q.v.).

Asaṃsakti—being unaffected by anything.

Parārthabhāvinī—the stage in which the external things do not appear to exist.

In the last stage, the *Yogin* neither performs his daily duties on his own nor prompted by others, but remains in a state of perpetual *Samādhi* (q.v.).

Jñānayoga

Yoga of Knowledge.

Jyotiṣmati

See *Viśokā*.

It corresponds to Buddhist *Arciṣmati* (q.v.). YS. I. 36.

Kaivalya

Isolation, aloofness. In self-realisation, the *Jīva* is stranded in absolute singleness. The final state of a released soul, complete freedom from material contact and there is no communion of any kind with any other released soul. Final emancipation which is immediate oneness with Brahman and not a departure (*gati*) to any heaven beyond.

The term has been used in the same sense in Buddhism and Jainism. *Yogasūtra* III. 50, 55 ; IV, 26, 34. *Sāṃkhyakārikā*, 17, 19, 21, 64, 68. HYP IV. 62.

Kalā

According to Brahmānanda's comm. on *Haṭhayoga-pradīpikā* (IV. 1), it is a part of *Nāda* (q.v.).

In Tantra, 38 *Kalās* (evolutes of *Varṇa*) are believed to emanate from different groups of letters.

See *Prapañcasāra*, III. 11-12 A *Kalā* is identical with the *varṇa* from which it evolves.

See Rāghavabhaṭṭa on *Śāradātilaka*, I. 111.

According to another view, 50 *Kalās* emanate from the five parts of *Pranava* (*Omkāra*), viz. *A*, *U*, *Ma*, *Bindu*, *Nāda*. *Ibid.* 1. 6, 15. *Prapañcasāra*, I. 26. HYP. III. 37. IV. 1.

Kanda

It is the space between the navel and the scrotum, from where 72,000 *Nāḍīs* arise. It is 12 *aṅgulas* (finger breadths) above the anus, 4 *aṅgulas* wide, soft, white and looks as if it were a rolled cloth.

The *Kanda* is 9 *aṅgulas* from the middle of the body (i.e. the portion 2 *aṅgulas* above the anus and two below the penis). Shaped like an egg, it is covered by membraneous coverings.

In the beasts and birds, it is in the middle of the abdomen.

HYP. III. 107, 113, 114.

Kanṭhabandha

See *Bandha*. HYP III. 22.

Kapālabhāti

One of the six acts regarded as purifying the body. The process is as follows :

Perform *Recaka* (q.v.) and *Pūraka* (q.v.) rapidly like the belows of a blacksmith. HYP II. 22, 35.

Kāpālīka

Follower of a certain *Śaiva* sect (of the left-hand order). So called because these people carry human skulls used as garlands and eat and drink from them. HYP I. 8.

Kāraṇacitta

Potential mind-stuff resulting in *Kārya* (effect) ; mind-stuff in its causal aspect.

Karma

Deed. It is of three kinds :

- (1) deed done in the past life, the consequences of which have begun to operate in the present life (*prārabdha*).
 - (2) that done in the past, the consequence of which has to be expiated in some future life (*sañcitakarma*).
 - (3) that produced in the present life, which requires to be expiated in present life or in some future one (*āgāmī*).
- YS. I. 24, IV. 7.

Karmāśaya

Repository of *Kurman*. According to Pātañjali (Y.S. II, 15), the five *Kleśas* (q.v.) are the root causes of all good and bad actions. YS. II. 12.

Karuṇā

See *Brahmavihāra* YS. I. 33.

Kāryacitta

The western people conceive of consciousness as a stream in which there are both apprehension of objects and appropriation by the self of the states of awareness as its own. This aspect of *citta* (q.v.) is called *Kāryacitta* which is conditioned in the nature and extent of its operations by the nature of its organic basis.

Individual mind-stuff in its resultant aspect.

See *Yogasūtra*. II. 13, IV. 4.

Kāryavimukti

Release of insight from effects. A *yogin* passes through four stages of it.

See *Yogasūtra* II. 27 with *Vyāsaśāstra*.

Kevalakumbhaka

In later literature, it is stated that, while inhaling, a person makes the sound *saḥ*, and while exhaling, he makes the sound *haṃ*; in this way, he unconsciously repeats the formula (*ajapā-japa*) that *Jīvātman* is identical with *Paramātman* (*so'haṃ* or *haṃsaḥ*) without cessation. This is called *Kevalakumbhaka*.

See *Gheraṇḍa-saṃhitā*, V. 84 *Haṭhayoga-pradīpikā*, I. 41, II. 72-4.

Also see *Pāśupata-brahmopaniṣad*.

Kāyasampad

Perfection of body including beauty, grace, power, compactness as of thunderbolt.

Rūpa-lāvaṇya-bala-vajra-saṃhananātvaṇi Kāya-sampat (*Yoga-sūtra*, III. 46). The word occurs also in *YS*, III. 45.

Kāyavyūha

Elements of the body, viz. the three doṣas consisting in *Vāta* (wind), *Pitta* (bile) and *Kapha* (phlegm), seven *dhātus* (elements), viz. skin, blood, flesh, nerve, bone, marrow and semen. *YS*. III. 29.

Kedāra

The sacred seat of Śiva in the mystic centre between the eyebrows.

Kevalin

Arhat in Buddhism. This happens when the soul passes out of relation with the *guṇas*. Isolated soul. In absolute cognition, the soul loses all sense of duality, and becomes isolated.

See *Yogasūtra*, II. 18, 20, 25, III. 50, IV. 34.

(Kāpālīka) Khaṇḍamata

Khaṇḍa means a particular form of *Yoga* (q.v.). One who likes it, is called *Khaṇḍamata*. A *Kāpālīka* (q.v.) sect is called *Khaṇḍa-kāpālīka*. *HYP* III. 96.

Khecarī

See *Mudrā*. *HYP* I. 43, III. 6, 32, 37, 39-42, 53, 54, 102, IV. 38, 43-45, 47, 49.

Khyāti

Discriminatory knowledge. According to Vyāsa on *Yogasūtra* (i. 4), this alone is knowledge (*ekameva darśanam khyātireva darśanam*). *YS*. II. 26.

Kleśa

Pain-giver, cause of affliction. *Kleśas* are the following five :

Avidyā —ignorance.

Asmitā —self-feeling, ego.

Rāga —attachment.

Dveṣa —hatred.

Abhiniveśa —desire to continue to be what one is.

YS. II. 2, 3, 12 IV. 30.

Krama

Unbroken continuity of *Kṣaṇa* (q.v.) YS. III. 15, 52, IV. 33.

Kriyāyoga

Austerities (*tapas*) regarded as a form of *Yoga*, *Yoga* of action.

Vide *Yogasūtra* II. 1. See S. N. Dasgupta, *Yoga as Phi. and Rel.*, p. 142f.

Kṣaṇa

The time required by an atom to move from one place to another.

YS. III. 52.

Kṣetra

Breeding ground, source. YS. II. 4

Kṣipta

Distracted (nature).

Kumbhaka

See *Prāṇāyāma*.

HYP I. 56, 67. II. 8, 11, 43-45, 53, 57, IV. 10.

Kuñcikā

Key

Kuṇḍalinī (Kuṇḍalī)

Spiritual or psychical energy.

Literally, the Śakti that remains in the form of a circle. Vital energy, conceived as a coiling serpent in *Mūlādhāra* (q.v.) *Kuṇḍalinī*, as the source of energy, reveals itself when roused by Yogic exercise. It is supposed to have two forms, dynamic or kinetic and static or potential. Its union with Śiva in *Sahasrāra* (q.v.), after penetrating the *Cakras* (q.v.), is regarded as the culmination of Tāntric *Sādhana*. For different ideas about *Kuṇḍalinī*, see

Tantrarāja-tantra, XXX. 65.

Gheraṇḍasaṃhitā III. 44.

Ṣaṭcakra-nirūpaṇa, XI.

Śaradātīlaka, XXV. 27.

Saundarya-lahari, X.

Rudrayāmala, Uttara, XXI.

Siddha-siddhānta-saṃgraha, IV. 20 ff.

Prānatoṣiṇi, I. 6.

Mātrkābheda-tantra, XIV.

HYP I. 27, III. 68, 104, 105, 118, III. 64.

Kūrmanāḍī

A nerve of the shape of a tortoise within the chest ; bronchial tube. YS. III. 31.

Kuśala

Fortunate ; the *Yogin*, who has become isolated (*Kevalin*, q.v.) and pure (*amala*) is so called.

Kusīda

Attachment.

Kuṭilāṅgī

A synonym of *Kuṇḍalinī*. It means a female whose limbs are crooked. HYP III. 104.

Lambikā

Soft palate or uvula. HYP III. 50.

Laya

Absorption for *Yogin*. It succeeds when breath is suspended, the comprehension of objects by the senses has ceased completely, there is no movement of the body and no modification of the mind.

For *Layayoga*, see *Yoga*. HYP I. 43, IV. 29-32, 66, 78, 80, 100, 103.

Layayoga

See *Yoga*.

Liṅga

According to commentator Brahmānanda (on *Haṭhayoga-pradīpikā*, iv. 42), it means the self (*Ātman*), the source of all creation.

According to Vijñānabhikṣu, it means that which indicates all objects. YS II. 19. HYP IV 42.

Linga-śarīra

Subtle or psychical body.

Madhubhūmika

A kind of *Yogin*. See under *Yoga*, definition and classification, in the body of the work.

Madhya(ma)

The middlemost *Nāḍi*(q.v.), called *Suṣumnā*. HYP IV. 14.

Mahābandha

See *Mūdrā*. HYP III. 6, 23, 25, 26.

Mahābhūta

Gross elements, viz. *Kṣiti* (earth), *Ap* (water), *Tejas* (fire), *Marut* (wind) and *Vyoman* (ether).

Mahākṛṣa

Same as *Kṛṣa* (q.v.). HYP III. 14.

Mahāmudrā

See *Mudrā*. HYP III. 6, 13, 14, 17, 18, 25.

Mahāpātaka

Grave sin. Such sins are five :

murder of a Brāhmaṇa, drinking of *surā* type of wine by a Brāhmaṇa theft of gold belonging to a Brāhmaṇa, adultery with preceptor's wife, association with such a sinner. HYP III. 48.

Mahāsiddhi

Same as eight *Siddhis* (q.v.), viz. *Aṇimā*, etc. HYP III. 18, 23, 24, 29, 128.

Mahat

Buddhis in the collective aspect. The first evolute of *Prakṛti*. Same as *Citta* (q.v.).

Mahāvedha

See *Mudrā*. HYP. III. 6, 29.

Mahāvideha

A kind of *Dhāraṇā* (q.v.) in which the mind gets its function independently of the body, or outside it. By this a *Yogin* can mentally get into another person's body.

Maitrī

See *Brahmavihāra*. YS. I. 33.

Manāsikāra

Attention to an object. According to Buddhists, one of the seven universal good mental properties.

Mandāgni

Loss of appetite. HYP II. 34.

Maṇḍala

According to Brahmānanda, commentator of *Haṭha-yoga-prādīpikā*, a period of forty days. HYP III. 121.

Maṇipura

See *Cakra*.

Manonmanī

Steadiness of the mind when the breath flows through *Suṣumṇā* (q.v.). *Haṭhayoga-prādīpikā*, iv. 54, states that there is only one (spiritual) state, *Manonmanī* (*ekāvasthā manonmanī*).

HYP II. 42. III. 54. IV. 3, 20, 64.

Mantrayoga

See *Yoga*.

Mātrā

- (1) The time taken for circling the knee thrice, flapping the fingers once.
- (2) The time required for clapping the hands thrice.
- (3) Time taken for the breath to go in and come out in the case of one who is fast asleep.

It may be noted that, in prosody, it means a prosodial or syllabic instant ; the time required to pronounce a short vowel.

Marmasthana

Vital body-area which is concentrated upon in certain exercises of *Rāja* and *Haṭhayogas*. There are 16 such areas.

Mayūrāsana

See *Āsana* in the body of the book. HYP I. 31.

Muditā

See *Brahmavihāra* YS. I. 33

Mudrā

Derived from root *Mud*, it literally means that which gives delight. It may mean poses of fingers or hands, posture body. Generally regarded as one of the five *Makāras* essential for Tāntric *Sādhānā*, the other four being *Matsya* (fish), *Māṃsa* (meat), *Madya* (wine) and *Maithuna* (sexual intercourse). *Mudrā* is usually given to the poses of hands as also of the fingers needed for Yogic exercise, spiritual attainment or ritualistic purposes.

In some cases, it denotes fried cereals, geometrical diagrams or woman. In Buddhist Tantras, the terms *mudrā* and *mahāmudrā* are used in the sense of woman and the female organ respectively.

Sometimes, it means also posture of the body at the time of *Yoga* (e.g. *Aśvinī Mudrā*), along with *Prāṇāyāma*, and certain processess. One of a group of Yogic exercises involving certain anatomical parts.

Tantra mentions a number of *mudrās* in the sense of hand-poses or finger positions. The common *mudrās* are *Matsya*, *Kūrma*, *Śaṅkha*, *Yoni*, etc.

See *Gheraṇḍa-saṃhitā*, III. 1-3.

Yoginī-tantra, IV.

Prajñopāya.

Sekoddesa-tīkā.

Haṭhayoga-pradīpikā. I. 55 III. 5, 15, 124, 126, 128, 129, 130. IV. 36, 37.

Other *Mudrās* are described below

Mahābandha—Place left foot on perineum, the right foot on left thigh. Draw in breath. Pressing chin on breast (ās in *Jālāndhari-bandha*, q.v.) contract anus (as in *Mulabandha*, q. v.) Fix mind on *Suṣumnā*. After retaining breath for

the maximum possible length of time breathe out slowly. on the left side ; it should be practised on the right.

HYP III. 6, 23, 25, 26.

Mahāmudrā—Press perineum with left heel, stretch out right leg, firmly hold toes of right foot with the hands. Contract throat (in *Jālandhārī-bandha*, q.v.), hold breath in *Suṣumnā*. At this juncture, *Kuṇḍalīnī* becomes straight ; *Idā* and *Pīṅgalā* become lifeless, because *Prāṇa* goes out of them. In such a condition, one should breathe out slowly. After left side, it should be practised on the right side. HYP III. 6, 13, 14, 17, 18, 25.

Khecarī—it is so called because it enables the mind to move in space (*Kha*), i.e. in the centre of eyebrows and the tongue moves in the sky i.e. in the cavity above the palate.

It takes place when the tongue is turned back, and enters the cavity leading to the skull, and the eyes are fixed between eyebrows. By cutting, shaking and stretching, the tongue should be gradually elongated till it touches the middle of the eyebrows. The tender membrane, connecting the tongue with the lower part of the mouth, should be cut by a sharp knife to a hair's breadth. Then the part, so cut, should be rubbed with a compound of powdered rocksalt and yellow myrobalan (*Haritaki-Terminalia chebula*). Then it should be cut again after a week to a hair's breadth. After doing this daily for six months, the aforesaid membrane is severed. Then turning back the tongue, it should be made to enter the junction of the three *Nāḍīs*, i.e. the cavity of the roof of the palate. HYP I. 43, III. 6, 32, 37, 39-42, 53, 54, 102.

Mahāvedha

It is described thus ;

“The *Yogin*, assuming the *Mahābandha* (q.v.), should draw in breath with concentrated mind, and stop the upward and downward course of *Prāṇa* (q.v.). etc., by *Jālandhara-bandha* (q. v.).” HYP III. 6, 29.

Uḍḍīyāna—so called as, when practised, the *Prāṇa* is and arrested, flies through *Suṣumnā* (q.v.). It takes place when the abdomen, above and below navel, is drawn back so that it is drawn against the back of the body and up towards the thorax. HYP II, 45, III. 55-58, 74.

Mūlabandha—press perineum with heel, contract anus so as to draw *Apāna* upwards. HYP III. 6, 60.

Jālandhara-bandha—contract throat, hold chin firmly against chest.

Vajrolī—it means drawing up, slowly and well, the seminal fluid during sexual intercourse at the time of emission.

Sahajolī and *Amārolī* are varieties of *Vajrolī*. After intercourse in *Vajrolī*, the partners, with activity ended, should, while sitting happily, besmear the excellent parts of the body with the mixture of ashes obtained by burning cow-dung cakes with water. This is called *Sahajolī*.

Amarolī—discarding the first part of the flow of water, which increases bile, and the last flow which is devoided of essence, when the cool middle part of the stream of *Amari* is absorbed, that is *Amarolī* according to *Kāpālikas*.

Śakticālana—in the *Vajrāsana* posture, firmly hold with hands the feet near the ankles, and thus put pressure on *Kanda* (q.v.). Thus having caused *Kuṇḍalini* to move, one should perform *Bhastrikā Kumbhaka* (q.v.). In this way, he will soon awaken *Kuṇḍalini*. Then he should contract the sun near the navel, and then cause *Kuṇḍalini* to move. This is *Śakticālana*.

Muktāsana

See *Āsana* in the body of the work. HYP IV. 67.

Mūlabandha

See *Mudrā*. HYP III. 6, 60, 62, 64, 65, 69.

Mūlādhāra

See *Cakra*.

Mūrchā

A sort of *Kumbhaka* (q.v.). HYP. II. 44.

Mūrchita

Mercury with its unsteadiness put an end to by the application of a particular herb. HYP IV. 27.

Nāda

- (1) The nasal sound represented by a semicircle.
- (2) *Anāhata-dhvani*—sound that automatically arises within the body, i.e. without anything being struck. HYP I. 43, 56 II. 20, 64, III. 93, 99, IV. 29, 65-68, 80, 81, 83, 84, 86, 87, 89, 90, 94, 96, 98, 99, 102, 105.

Nāḍi (ī)

Nerves in the human body, supposed to be 72,000 in number. Of these, 72 are major ; of these again, the most important are 10 or 14 including the most well-known *Idā*, *Pīṅgalā*, *Suṣumnā*. HYP I. 38, (72,000) II. 4, 10, 38, 48, 49, 51, 53, III. 23, 73, 123, 124, IV. 68, (72,000).

Nāḍī-cakra

Nerve-plexus. HYP II. 5, 41

Nauli(ka)

One of the six acts believed to purify the body. The process is as follows :

“With the shoulders bent down, one should rotate, to right and left, the stomach with the speed of a fast-circling eddy”.

It is regarded as the crown of *Hat̥hayoga* practice (*hat̥ha-kriyā-mauli*—*Hat̥hayoga-pradīpikā*, ii. 22, 34)

Neti

One of the six acts believed to purify the body. The process is as follows :

“Insert through a nasal passage a smooth thread of the length of a hand-span (about nine inches) and draw it out through the mounth.” HYP 22. 29.

Nididhyāsana

Application. Profound and repeated meditation, constant musing.

Nirābhāsa

A state where there are no images.

Nirālamba

Without support or object. HYP III. 3.

Nirbīja-samādhi

See *Samādhi*. YS. I. 51.

Nirmāṇa-citta

Created mind.

Nirodha

Representation of the impulses and desires in *Samādhi* (q.v.). Vijñānabhikṣu states that *nirodha* is not a negative, but a positive condition of the *Citta*, and its highest form is of two kinds, viz. *Samprajñāta* (q.v.) and *Asamprajñāta Nirodha-samādhi* means restricted mentation,

See *Yogasāra-saṃgraha*, I.

For the relation between these two natures and the stages of Yogic progress, see *Bhōjavṛtti* and *Yogasūtra*, I. 18. Also see YS. I. 2, 51, III. 9.

Niruddha

Intuitive temper.

Nirvāṇa

Literally, it means extinguished. It is also rendered as enlightenment, Highest goal of Buddhist *Sādhana*, according to some. It consists in the total destruction of anger, delusion, desire, etc., annihilation of human passion. It is the final state of liberation. To attain it, the Buddhist transcends the ego-stage. The desireless person, when dead, does not return to worldly existence. After physical body is dissolved and, consequently, individuality vanishes, when the contents of desires are fully emptied, they enter the state of *Nirvāṇa*, in which they experience complete identity with the absolute Brahman.

According to Āryadeva, true *Nirvāṇa* consists in rejoicing in

others' happiness, whoever feels a universal love for his fellow-creatures will rejoice in conferring bliss on them and thus attaining *Nirvāṇa*.

In oriental religions, *Turiya*, *Brahman*, *Nirvāṇa*, *Tao* and *Zen* are similar conceptions. They denote a state of consciousness which rises above every type of flux or motion, and which is marked by complete cessation of sensations, ideas, concepts and the absence of subject-object relation.

The Sahajiyās of Buddhist persuasion understand *Nirvāṇa* not as a state of negation, but as one of bliss ; it is attained not with reason, but with the heart. *Nirvāṇa* is also the formless condition which is reached through the appreciation of innumerable forms.

According to the Jaina saint, Rāmsiṃha of Gujarat, the author of the *Pāhūd Dohā* (1000 A.D.), to find one's true self in one's self is *Nirvāṇa*.

Some mystical writers and thinkers of the west, e.g. R.M. Jones, A. Schweitzer, construe *Nirvāṇa* as also *Nirvikalpa Samādhi* (q.v.) as negative mysticism. According to them, these destroy the foundation of social consciousness by negating the world.

Nirvicāra

A kine of *Samādhi* (q.v.) YS I. 44, 47.

Nirvikalpa

Indeterminate.

Nirvitarka Samādhi

See *Samādhi*. YS. I. 43.

Niṣpatti

See *Niṣpattyavasthā*. HYP IV. 76.

Niṣpattyavasthā

Fourth stage of Yogic practice. It is reached when the *Prāṇa* (q.v.) reaches *Brahmarandhra*. It is thus described :

“Having broken the *Rudragranthi* (q.v.) in *Ajñāncakra* (q.v.) *Prāṇa* reaches the seat of *Īśvara* which is in the *ākāśa*

between the eyebrows. Then, in *Niṣpatti*, there is heard a sound as of the flute which assumes the resonance of a *viṇā* (lute) ”

Niyama

See *Yogāṅga*. YS. II. 32.

Between verses i.16 and i.17 of the *Haṭhayoga-pradīpikā*, three lines are quoted in which the following are included in *Niyama* : *Tapas*, *Santoṣa*, *Āstikya*, *Dāna*, *Īśvara-pūjana*, *Siddhānta-vākyasravaṇa*, etc.

Om

Supposed to be the resultant form of *A + U + M*. Regarded as a sacred syllable and uttered as a holy exclamation at the beginning and end of a reading of the Vedas (e.g. the *Gāyatrī-mantra*) or previous to the commencement of a prayer or sacred work. Mystic syllable *par excellence*. It was made the subject of meditation, and was considered to be the most natural expression for *īśvara*.

See *Yogasūtra*, I. 27. For use of *Om* in meditation, see *Amṛta-nāḍopaniṣad*, *Dhyānabindūpaniṣad*, *Nāḍabindūpaniṣad*, *Brahma-vidyopaniṣad*, *Yogacūḍāmaṇi-upaniṣad*.

Padmāsana

See *Āsana*. HYP I. 23, 34, 44, 47-49, II. 7, 59, 60.

Pañcakleśa

Same as *Kleśa* (q.v.) YS. II. 3.

Pañcasrotas

Flows from *Nāḍīs* (q.v.), *Idā*, etc. HYP III. 53.

Paramārtha

Ultimate truth.

Parāṇmukhī

Another name of *Yonimudrā* (q.v.). So called as it involves turning away from the outside world and closure of the senses (resembling *Pratyāhāra*).

Parārthabhāvanī

See *Jñāna*.

Paravairāgya

Highest detachment.

Paricaya

See *Paricayāvasthā*. HYP IV. 69.

Paricayāvasthā

A stage of Yogic practice. In it, "a sound like that of a drum (*mardala*) is heard in the *ākāśa* (between the eyebrows). Then the *prāṇa* reaches the *Mahāśūnya* which is the seat of all *Siddhis* (q.v.).

Parīṇāma

Transformation. YS. II. 15, III. 13, 15, IV. 14, 32, 33.

Piṅgalā

One of the major nerves in the body. It runs to the right of *Suṣumnā*, parallel to it, rising from *Mūlādhāra* (q.v.), it ends in the right nostril. Also known as *Sūryanāḍī*, and is supposed to have the masculine characteristics of the sun. It is a symbol of the waking state, and prompts individuals to violent actions. The right ganglionic chain.

See *Prāṇātoṣiṇī*, I. 4.

Sammohana quoted by Kālīcaraṇa in comm. on *Ṣaṭcakra-nirūpaṇa*, I.

Rāghava on *Śāradātilaka*, XXV. 38.

HYP II. 10. III. 74, 110. IV. 44.

Plāvanī

A stage in the Yogic practice. It is as follows "Owing to the air which has been abundantly drawn in, completely filling the interior, the yogin floats easily, even on the deep waters, like a lotus leaf."

Pracchardana

Exhalation. YS. I. 34.

Pradhāna

Same as *Prakṛti* which, along with *Puruṣa*, is supposed to be the cause of the world.

Prajñā

Highest wisdom, intuition, discrimination, insight into the nature of things, concentration. Among Buddhists, it became a symbol of Śakti, sometimes reflecting the idea of Prakṛti and sometimes of Māyā

According to an Upaniṣadic doctrine, *Jīva* is called *Prajñā* in deep sleep.

In Pāli, it is *Paññā*. The *Paññās* are *Sekhā paññā* (wisdom of one walking in the first three paths). *Asekhā paññā* (wisdom of *Arhat*) and *Nevasekhā-nāsekhā paññā* (wisdom of *puṭhujjana* or unconverted man).

Other three kinds of *Paññā* are :

Cintāmayā (wisdom obtained by thought), *Sutamayā* (wisdom obtained by study), *Bhāvanāmayā* (wisdom obtained by meditation). YS. I. 20, III. 5.

Prajñājyoti

A kind of *yogin*. See under *Yoga*, definition and classification in the main work.

Prakāśāvarṇa

Cover of *prakāśa* or *buddhi*, consisting in *Kleśa* (q.v.), *Karma* and *Vipāka* (q.v.) arising from the qualities of *Rajas* and *Tamas*. YS. I. 52, III. 43.

Prakṛṣṭa-sattva

Perfect nature.

Prakṛti

Nature (as distinguished from *Puruṣa*), the original source of the material world, consisting of the three essential qualities of *Sattva*, *Rajas* and *Tamas*. Primeval, undifferentiated matter.

YS. I. 19 ; IV. 2, 3.

Prakṛtilaya

Absorption in *Prakṛti*.

State of being disembodied. YS. I. 19.

Prakṛtilīna

Disembodied being, belonging to the *Bhavapratyaya* (q.v.) class.

Prāṇa

A wind within the body, breath. It is supposed to pervade the space from the tip of the nose down to the heart. YS. I. 34. HYP I. 41, 48. II. 5, 7, 8, 46, 47, 52, 60, 77. III. 3, 51, 55, 64, 65, 118, IV. 6, 10, 12, 15, 20.

Prāṇava

The syllable *Om*, denoting God.

Prāṇāyāma

See *Yogāṅga*. YS. II. 49, HYP II. 1, 6, 16, 37, 71, 73.

Prāṇidhāna

Disinterested devotion or *bhakti*. See *Īśvara-prāṇidhāna*. YS. I. 23, II. 1.

Prāntabhūmi

The highest stage reached by *Prajñā* (q.v.).

Prārabdha

Literally, it means what has been begun. It came to mean fate, destiny.

Prasamkhyāna

Knowledge arising out of *Viveka* (discriminatory knowledge). YS. IV. 29.

Pratardana

The Upaniṣadic view that human beings are continually offering sacrifice to gods through breathing. So called after King Pratardana who taught this doctrine.

See *Kauṣītaki Upa.*, II. 5.

This is the *Ajapā-haṁsa-vidyā* of *Dhyanabindu Upa.*, *Haṁsa-vidyā* of *Brahma-vidyā Upa.* and *Haṁsa Upa.*

Prathamakalpika

A kind of *Yogin*. See under *Yoga*, definition and classification, in the body of the work.

Prātibha

Knowledge, known as *Tāraka* which is the earlier form of *Viveka-jñāna*. YS III. 33, 36.

Pratipakṣa-bhāvanā

Thinking of the opposite. This method is advocated for weeding out one kind of disposition by cultivating the converse disposition through thought. YS. II. 34.

Pratiprasava

Complete destruction of something that does not arise again.
YS II. 10, IV. 34.

Pratyāhāra

See *Yogāṅga*. YS. II. 54.

Pratyaya

In YS ii. 20, it means intellect. In iii. 19, it means own mind according to Vijñānabhikṣu, other's mind according to others.

Pudgala-nairātmya

Buddhist conception of the unreality of substance.

Puggala-paññatti

Fourth Book of *Abhidhammapiṭaka*. Known as *Prajñapti-pada*, it discusses six designations and grouping of human types successively, by one to ten. *Puggala* means individual as opposed to group or, class, or character, soul in later *Abhidhamma* literature. *Paññatti* means notion, designation, exposition, etc.

See B. C. Law,

Designation of Human Types, P.T.S. 1922, pp. 26, 27 ;
Aung and Mr. R. Davids, *Comp. of Ph*, pp. 88-91. Ed.
R. Morris, PTS, 1883, German trs. by Nānatiloka, *Das Buch
der charaktere*, Breslau, 1911.

Pūraka

See *Prāṇāyāma* in the body of the work.

HYP II. 45, 68, 69, 71-73. III. 26.

Puruṣa

The conscious principle which, along with the unconscious *Prakṛti* (q.v.), is the cause of creation.

YS. I. 16 III. 35, IV. 18.

Puṭadvaya

The pair of *Idā* (q.v.) and *Piṅgalā* (q.v.).

Rāga

Mistaking the impure for the pure. Attachment. Desire or appetite factor. YS. II. 7.

Rajas

The second of the three *Guṇas* or constituent qualities of all material substances ; supposed to be the cause of great activity seen in creatures. It predominates in man.

Rājayoga

See *Yoga*. HYP I. 1, 2, 3, 67, II. 126. IV. 3, 8, 77-80, 103.

Rasa

Mercury. HYP IV. 26, 27

Rddhi

Same as *Iddhi* (q.v.).

Recaka

See *Prāṇāyāma* in the body of the work.

HYP III. 45, 68, 71-73.

Rtambharā Prajñā

A peculiar power of knowing, which is full of truth (*ṛta*) ; it is different from the usual ways of knowing like perception, inference and verbal testimony. It can be acquired though *Śravaṇa*, *Manana*, and *Nididhyāsana*.

See *Yogasūtra*, i. 48.

Rudragranthi

A knot (of nerves) supposed to be in the *Ājñācakra* (q.v.).

HYP IV. 76.

Sabījsamādhi

See *Samādhi*.

Sahajānanda

Svābhāvīkāmā-tmasukham. Brahmānanda's comm. Natural state of bliss of the Ātman. HYP IV. 75.

Sahaja-(yoga)

See *Yoga*. HYP III. 58, IV. 9, 11, 113.

Sahajāvasthā

Natural state of Being ; the supreme state. Most difficult to attain without the compassion of the true *Guru*. When this state is attained, there is no need for religious formalities, austerities. The followers of the *Sahajīyā* school regard the human body as the seat of all human experience.

Sahajolī

See *Mudrā*. HYP III. 92, 94, IX. 14.

Sahasrāra

Topmost cerebral region, fancied as a thousand-petalled lotus. *Kuṇḍalīnī* (q.v.), having penetrated the *Cakras*, is supposed to be united here with its source.

Sahita

See *Kumbhaka*. HYP II. 71-72.

Śakticālana

See *Mudrā*. HYP III. 7.

Sakṛdāgāmin

The doctrine of the once-returner. A doctrine of the Buddhists. It recognises the possibility of knowing that one more life remained to work off the fruits of action.

Samādhi

The eighth and the last stage of *Yoga* (q.v.). It means profound or abstract meditation, concentration of mind on one object, perfect absorption of thought into the one object of meditation. YS. III. 3, 11, 37 HYP III. 125, IV. 2, 3, 5, 63, 67, 81, 108, 109, 113.

It is of several kinds ; viz.

Samprajñāta or *Savikalpa* or *Sabīja*—

a state of bliss in which the meditator has the knowledge of his difference from the object of meditation. The first stage of it is called *Dharmamegha* (q.v.). According to *Vyāsabhāṣya*, it indicates a real principle,

erodes the (five) *Kleśas*, slackens the bonds of action, creates a favourable condition for *Nirodha*. This type of *Yoga* is fourfold, viz. *Savitarka*, *Savīcāra*, *Sānanda* and *Sāsmīta* each of which is defined below.

Asamprajñāta or *Nirvirkalpa* or *Nirbīja*—

in it, the distinction of the knower, knowledge and what is to be known absolutely disappears. It is *yoga* par excellence in which all the *Vṛttis* of the mind are suppressed.

Savitarka—in it the mind synthesises its impressions and ideas into the percept of a gross object, like a cow or jar, and keeps itself fixed thereon. It is argumentative meditation.

Nirvitarka—in it, the mind understands the nature of objects in a direct manner without the help of words or psychical doubts. The stage of concentration in which the object appears without the name-concept associations. It is non-argumentative meditation.

Nirvicāra—super-reflective, In this stage, the *Yogin* gets direct non-conceptual non-verbalised knowledge of subtle things.

Savīcāra—reflective. The term occurs in Buddhism in the sense of sustained attention.

[See R. Davids, *Bud. Psy. Eths.*, p. 10, f.n. 1 for distinction between *vitakko* (*vitarka*) and *vicāro*. The distinction between *Savitarka* and *Savīcāra* has a parallel in the Kantian distinction between forms of intuition and categories of the understanding, the former apprehended direct and, as such, requiring only exposition; the latter known indirectly and, therefore, requiring deduction.]

Sānanda—in it, the *Yogin* may be supposed to gain an insight into the nature of the subjective or, rather, illuminating principles, with the exception of *buddhi*,

which Nature evolves. It is also possible that, by *Sānanda Samādhi* was intended the attention paid to the stream of awareness as such, as distinct from the objects revealed therein and the self-consciousness attending it.

Sāsmīta—in it, the self concentrates on the senses of personal cognition and effort only to transcend that state also.

Of the *Daśabhūmis* or ten stages of perfection, according to the Buddhists, the last is called *Dharmamegha-(samādhi)* which occurs in *Yogasūtra*, IV. 29.

Samādhiprajñā

Concentrated insight.

Samāna

Name of one of the winds within the body, supposed to pervade the space between the heart and the navel. So called as it is believed to cause balance (*samanayana*) of the essence of food. YS. III. 40.

Samāpatti

Same as *Samprajñāta Samādhi* (See *Samādhi*). YS. I. 41, 42.

Samarasa

*Samarasatvame-kākāratvaṃ manasaśca ātmani
sthitasya ātmākāra-pariṇāmeṇātmākāratvam.*

Brahmānanda's comm. State of harmony of mind and soul.
HYP IV. 6.

Śāmbhavī Mudra

See *Mudrā*. HYP IV. 30, 35-38, 67.

Samhanana

Body.

Samkara

Confusion.

Samprajñāta Samādhi

See *Samādhi*. YS. I. 17.

Saṃskāra

Latent deposits of the past activities of this life ; disposition ; mind in a causal condition. According to Vācaspati (in intro. verse of *Bhāmatī*), one kind of indeterminable *Avidyā* (q.v.) is the psychological *Avidyā* in the form of *bhramasaṃkara* (error impression). *Karma* momentum. Unconscious tendency. Residual impression. YS. I. 18, 50 : II. 15 ; III. 18.

Samvega

Feeling. YS. I. 21.

Ṣaṇmukha

"Six-faced". Another name of *Yonimudrā*, so called as the following six body-orifices are closed in it—eyes, ears, nose, mouth, anus, genital opening.

Saññā

A kind of intellection according to the Buddhists ; perception. It is the awareness of a physical object occupying space, etc. One of the seven universal good mental properties, according to Buddhists.

Sāsmīta Samādhi

See *Samādhi*.

Ṣaṣṭika

A kind of grain that ripens within sixty days.

Ṣaṭcakra

Six nerve-plexuses supposed to be within the body. See *Cakra*.

Satkāra

Good deed like austerity, continence, learning, reverence.

Ṣaṭkarma

The following six acts to be performed in *Hatthayoga* :

Dhauti, Vasti, Neti, Trāṭaka, Naulika, Kapālabhāti.

The terms have been explained separately. HYP II. 21, 36.

Satkāryavāda

Sāṃkhya theory of causation. According to it, an effect originally exists in the material cause prior to its production, i.e. appearance as an effect.

See *Sāṃkhya-kārikā* and *Tattvakaumudī*, 8-9 ;
Sāṃkhya-pravacanabhāṣya, I. 113-21.
Aniruddha-vṛtti, I. 113-21.

Sattva

Pure essence. The quality of goodness or purity regarded as the highest of the three *Guṇas* ; it is stated to predominate in gods and other heavenly beings. Intelligence-stuff.

YS II. 41 ; III. 35 ; HYP IV. 104.

Sattvaśuddhi

Purification of *Sattva* (mind or soul). YS II. 41.

Śattvāpatti

See *Jñāna*.

Śavāsana

See *Āsana* in the body of the work. HYP I. 22.

Savicāra Samādhi

See *Samādhi*.

Savikalpa

Determinate.

Savitarka samādhi

See *Samādhi*. YS I. 42.

Siddha

The perfected one. One who has achieved *Siddhi* (q.v). It was generally believed that the *Siddhas* had no body, and the occupation of boundless space by them was not to be understood in the physical sense. YS III. 32.

See S. Stevenson, *The Heart of Jainism*, p. 169.

Sarbadarśana-saṃgraha, (Ed. Abhyankar), p. 88.

Siddhāsana

See *Āsana* in the body of the work. HYP I. 34-36, 38-43.

Siddhi

Perfection. Spiritual attainment. Also used to denote the attainment of superhuman powers of faculties which are

Animā—becoming as small as an atom.

Laghimā—assuming excessive lightness at will.

Prāpti—obtaining anything.

Prākāmya—irresistible will.

Mahimā—increasing size at will.

Īśitva—superiority, mastery.

Vas̥itva—power of controlling others.

Kāmāvasāyitā—suppression of passion or desire ; stoicism.

See *Yogaśikhā Upaniṣad*, *Yogasūtra* II. 39, III. 18, 25-29, 41-42, 45.

The above powers are called *Kāyasiddhi* pertaining as they do to the body. There are *Siddhis* pertaining to the senses too ; e.g. clairvoyance, etc. seeing or hearing from a great distance. These two kinds of *Siddhi* are mentioned in *YS* II. 43 ; *HYP* I. 6, 11, 64-66, II. 43, III. 8, 83, 120, 121, 125.

Simhāsana

See *Āsana* in the body of the work. *HYP* I. 52.

Śitalī

See *Kumbhaka*. *HYP* II. 44, 58.

Sītkārī

See *Kumbhaka*. *HYP* II. 44.

Śivasthāna

Place of Śiva in between the eyebrows. *HYP* IV. 48.

Ṣoḍaśādhāra

Sixteen *ādhāras* (receptacles) from *Āṅguṣṭha* to *Brāhmarandhra* (q.v.) *HYP* III. 73.

Ṣoḍaśapatra-padma

The 16-petalled lotus supposed to be in the throat. *HYP* III. 51.

So'ham

See *Haṁsa* and *Haṁsavidyā*.

Sthānī

God residing in *uccasthāna* (high region, i.e. heaven).

Sthāṇu

Trunk of a tree. The Yogin is required to sit straight like it.
Pillar. In some contexts (e.g. *Vikramorvaśīya*, Bombay, I. 1.), it is used as epithet of *Śiva*. As adjective, it means firm, steady, stable, motionless. HYP I. 35, II. 2.

Styāna

Incapability of mind. YS I. 30.

Subhecchā

See *Jñāna*.

Sukhāsana

Easy posture. Simple cross-legged position for meditation and neuromuscular training.

Śūnyapadavī

Suṣumnā (q.v.). HYP III. 3, 4.

Sūryabhedana

See *Kumbhaka*. HYP II. 44, 50.

Sūryāṅga

Piṅgalā (q.v.). HYP III. 15.

Suṣumnā

Also called *Brahmanāḍī*, it is the most important nerve supposed to extend from *Mūlādhāra* (q.v.) to *Brahmarandhra* (q.v.). Through it *Kuṇḍalinī* is believed to move upwards. The *Śaṇḍilyopaniṣad* (I. 4, 10) states that the aspirant can attain liberation by pushing the *Prāṇa*-wind, within the body, through this nerve by yogic exercise. For this reason, it is also known as *Mokṣamārga*.

See *Yogaśikhopaniṣad*, VI. 13. *Ṣaṭcakra-nirūpaṇa*, I. ff. HYP II. 6, 41, 75, III. 4, 55, 117, 118, IV. 12, 15-20, 46, 64, 68.

Suṣupti

Deep or profound sleep, profound repose ; great insensibility, spiritual ignorance. See *Śāṅkara-bhāṣya* on *Brahmasūtra*, I. 4.3.

Svābhāsa

Self-manifesting. YS IV. 19.

Svādhiṣṭhāna

See *Cakra*.

Svādhyāya

Study ; generally study of the Veda prescribed for one (Sva+adhyāya). YS II. 1, 32.

Svarūpaśūnya

The mind tending to empty itself.

Svastikāsana

See *Āsana* in the body of the work. HYP I. 19.

Tamas

Darkness or ignorance as one of the three qualities or constituents of everything in nature. Matter-stuff covering *Sattva* (q.v.). Inertia-stuff.

Tanmātra

Subtle element. Such elements are five, viz.

Gandha (smell),

Rasa (taste),

Rūpa (appearance, form),

Sparśa (touch),

Śabda (sound).

The above elements correspond to the five gross elements or *Mahābhūtas*. Only that-ness, potentiality *sans* qualities.

Tanumānasa

See *Jñāna*.

Tattva

Category, reality, product.

Trāṭaka

One of the six acts for purifying the body. The process is as follows :

“Look with fixed eyes without winking at a minute object with concentration till tears are shed.”

Tripatha

The path of the three *Nāḍis* (*Idā*, *Piṅgalā*, *Suṣumnā*), i.e. *Kapāla-kuhara* (Brahmānanda on *Haṭhayoga-pradīpikā*, III. 37).

Trividhakarma

Deeds of people other than *Yogins* are of three kinds :

Kṛṣṇa—evil, sinful,

Śuklākṛṣṇa—partly good, partly evil,

Śukla—good, e.g. *Tapas*, *Svādhyāya*.

Turyāvasthā

Between the eyebrows there is the seat of Śiva. There the mind is quiescent. This state is known as *Turya* ; i.e. the fourth state of consciousness, beyond *jāgrat* (waking), *svapna* (sleep) and *susupti* (profound slumber). HYP IV. 48.

Udāna

Name of one of the important winds within the body. It is so called as it rises upward from the tip of the nose upto the head. YS III. 39.

Udara

The disease *Jalodara* (accumulation of water within the belly). HYP I. 31, II. 53.

Udāra

Active manifestation. YS II. 4.

Udayavyaya

Freedom from defilement.

Uḍḍiyāna (Ka)

See *Mudrā*. HYP II. 45, III. 55-58, 74.

Uḍyāna

Same as Uḍḍiyāna. HYP III. 6.

Ujjāyī

See *Kumbhaka*. HYP II. 44, 53.

Unmanī

Same as *Manonmanī* (q.v.).

HYP I. 41, II. 4, IV. 3, 33, 47, 61, 80, 104, 106.

Upasarga

Hindrance. YS III. 37.

Upāyapratyaya

The *Yogin* is thus characterised. It means one who has acquired discriminative knowledge by taking to proper means.

See *Vyāsa-bhāṣya* on *Yogasūtra* I. 20.

Upekṣā

See *Brahma-vihāra*. YS. I. 33.

Utkāṣaṇa

See *Āsana* in the body of the work.

Uttāna Kūrmāsana

See *Āsana* in the body of the work. HYP I. 24.

Vairāgya

Impersonal attitude. Its cultivation is recommended for awakening the spiritual will. Apathy towards joy. Dispassion. YS. I. 12.

Vajra

The commentator under *HYP*, III. 86, gives *Meṇḍhra* (penis) as a synonym of *Vajra*.

Vajrāsana

See *Āsana* in the body of the work. HYP III. 114, 115.

Vajrolī

See *Mudrā*.

Vajrasamhanana

Body of adamant hardness.

HYP III. 7, 83, 85, 92, 93, 97, 101, 103. IV. 4.

Varaṇa

Āvaraṇa (*Vyāsa-bhāṣya*). Obstacle.

Vārtā

A kind of *Siddhi* (q.v.) by which one can feel divine smell.

YS. III. 36.

Vāsanā

Latent impressions or tendencies or desires deposited in the mind through previous lives. YS. IV. 8, 24. HYP IV. 22.

Vaśīkāra

Control. It is the highest form of *aparavairāgya* (q. v.). It is attained, in the path of concentration, when the state of detachment from seen and unseen delectations arises. It is one of the *Yogin's* four stages of *Vairāgya*. In this type of *Vairāgya*, there is apathy towards joy. YS. I. 15, 40.

Vasti

One of the six acts for purifying the body. It is as follows :

“Seated in water up to the navel in the *Utkatāsana* (q.v.), insert a small bamboo tube into the anus and contract the anus so as to draw the water in, shake it and then expel it.”

HYP II. 22, 26, 27.

Vāyumārga

Path of the wind within the body, i.e. *Suṣumṇā* (q.v.).

HYP IV. 52.

Vedanā

A kind of intellection. *Jñāna* (knowledge) is changed into *vedanā*. One of the seven universal good mental properties, according to Buddhists. It is the feeling of being agreeably affected.

Vedha

Same as *Mahāvedha* (q. v.). HYP III. 25.

Vibhu

Ubiquitous. *Manas* or mind is *vibhu*. *Jīva* is conceived as *vibhu* due to its participating in the immanent *Śakti* of Brahman from which it is inseparable.

Vibhūti

Miraculous or magical or supernormal powers. Especial divine manifestation. One of the five *Abhijñānas* (q.v.) according to the Buddhists. HYP III. 98.

Vicāraṇā

See *Jñāna*.

Vicchinna

A feeling for the time being cut off or overpowered by another. For example, at the time of attachment, anger is absent.

Videhakaivalya

A liberation process. Liberation in the disembodied state, i.e. after death.

Videhalīna

Disembodied being belonging to the *Bhavapratyaya* (q.v.) class.
Y I. 19 (-laya)

Vidhāraṇa

Prāṇāyāma (q.v.) YS, I. 34.

Vijṛmbhika

Same as *Recaka* (q.v.) HYP II. 54.

Vikalpa

Verbal knowledge or objectless and inarticulate thinking.
YS. I. 9, 42.

Vikarāṇabhāva

Function of *Videha* (devoid of relation with the body) *Indriyas* (senses) in respect of desired place, time or subject. YS. III. 48.

Vikṣepa

Distraction, unsteadiness. YS. I. 31. HYP IV. 83.

Viññāṇa

Intelligence, knowledge, consciousness, thought, mind. One of the *Khandhas* (one of the five elements of being) of the Buddhists.

Vipāka

Result of good or evil deeds. YS. I. 24, II. 13.

Viparītakaraṇī

“Whatever nectar flows from the Moon which is of divine form, all that is swallowed up by the Sun.”

Note : The Moon is supposed to be situated at the root of the palate, and pours down a stream of nectar. The Sun is situated near the navel, and its fire consumes the ambrosial flow. When the sun is above and the moon below, the person concerned, whose navel is above and palate below, it is *Viparītakaraṇī*. The author of

HYP ordains (iii. 7, 79) that is should be learnt from *Guru* and not by theoretical study.

Viparyaya

False knowledge. *YS.* I. 8.

Vīrāsana

See *Āsana* in the body of the work. *HYP* I. 21.

Viṣṇugranthi

A knot of nerves in the throat. *HYP* IV. 73.

Viśokā

Free from grief, deep anguish. A condition in the path of a *yogin*. *Yogasūtra*. I. 36.

A condition in which a *yogin* attains the infinity of consciousness.

Same as *Jyotiṣmati*. *Yogasūtra*, I. 36.

See Suzuki, *Out of Maha. Bud.*, p. 316.

Viśuddha

Name of a *Cakra* (q.v.).

Vitarka

1. Knowledge, acquired by the senses, with respect to gross objects, like cow, jar, blue, yellow, etc.

2. According to *YS.* (ii. 34), it means a mental attitude which causes obstruction to *Yoga*, e.g. *hiṃsā* (violence), *anṛta* (falsehood), *steḥa* (theft), etc. *YS* I. 17, II. 33, 34.

Vivara

Cavity of the palate. *HYP*. III. 51.

Vivekajajñāna

Discriminatory knowledge. Knowledge of the distinctness of *Prakṛti* and *Puruṣa* of *Sāṃkhya*, as the means of release.

YS. III. 52, 54.

Vivekakhyāti

A term in *Yogadarśana*, meaning discriminatory knowledge. It is said to have seven stages. *YS.* II. 26.

Vṛtti

Mental image or modification or perception. *Vṛtti*, knowledge

may or may not be correct. The knowledge, caused by *anumāna* (inference) and *āgama* (verbal testimony), is also *ṛtti* knowledge. According to some, *manas* or *citta* is the *ṛtti* (function) that grasps the purposiveness of things by knowing the class to which they belong (*Chā. Up.*, VII. 5. 1).

The operations of the functions of *ahaṃkāra*, *citta*, etc. are called *Ṛttis*. Modification of *buddhi* is called *Ṛtti*. The object, coming in contact with the external sense or directly present to the internal sense (*antaḥkaraṇa*), causes a modification (*ṛtti*) of the latter. This *ṛtti* removes the illusory distinction between the knower and the known. The nature of *ṛtti* is a sort of agitation (*saṃkṣobha*) from which we produced projections of objects, perceptions, etc.

Depending on their relation to their conclusiveness to the realisation of the nature of the self, *Ṛttis* or mental states are divided into two classes, viz. *Kliṣṭa* (afflicted or hindered) and *Akliṣṭa* (unafflicted or unhindered). YS. I. 2, 14.

Yogasūtra, I. 5. Also see YS. I. 2, 4.

In Nyāya philosophy, the power of expression in words, called *ṛtti*, is twofold ; viz. (1) *Śakti* (denotation) or the expressiveness of a meaning which is invariably understood whenever the word is uttered and (2) *Lakṣaṇā* (indication) or expressiveness of such an unusual meaning as follows from the reading of the intention of the speaker who wants either to resort to usage (*rūḍhi*) or necessity (*prayojana*). In poetics, there is also a *vyāñjnāṛtti* (suggestion) which, however, is not recognised by logicians as a separate *ṛtti*. According to them, it is included in *Lakṣaṇā* above.

Vyatireka

A stage of *yoga*, represented by the knowledge that interest in certain objects has ceased, but not in others. There is the condition of *vyatireka* or differentiation.

According to Naiyāyikas, it means agreement in absence. For example, by observing many cases that wherever there is no fire, there is no smoke

In poetics, it is the name of a figure of speech used to indicate the superiority of one over another. For example, *akalaṃkaṃ kukhaṃ tasyā na kalaṅkī vidhuryathā*. Her face is blamaless and not blame-worthy like the moon ; here the superiority of the face is expressed.

Vyomacakra

Another name of *Khecari Mudrā* (q.v.). HYP III. 37. IV. 45.

Vyūha

Emanation of God. For example, according to Ānandatīrtha, Nārāyaṇa has the fivefold *Vyūha*, viz. Pradyumna, Aniruddha, Vāsudeva, Saṅkarṣaṇa, Nārāyaṇa.

The doctrine of *vyūhas*, in which not only Kṛṣṇa but also His relatives were deified, shows how God was conceived in terms of Kṛṣṇa only.

In Rājadharmā section of *Smṛtisāstra*, the term is used to denote logistics or mode of arranging soldiers in the battlefield. For example, *Manusmṛti*, VII. 187.

Vyutthāna

A kind of *Samskāra* (q.v.) arising from *Samprajñāta*. It remains in a subtle form, and does not lead to firm conviction. Distraction. YS. III. 37.

Yama

See *Yogāṅga*. Moral law in negative aspect. Between verses i. 16 and i. 17, the *Haṭhayoga-pradīpikā* (Adyar) quotes a verse in which the following are included in *Yama* :

Ahiṃsā, Satya, Asteya, Brahmacharya, Kṣamā, Dhṛti, Dayā, Ārjava, Mitāhāra, Śauca. YS. II. 30. HYP I. 38.

Yamunā

Another name of *Piṅgalā* (q.v.).

Yantra

Diagram used in rituals.

Yatamāna

One striving for spiritual uplift.

Yoga

See Introduction. YS. I. 1, 2. HYP I. 14, 16, 57. 64, 65. III. 44, 64, 83, 88, 91, 95, 107. IV. 5, 12, 69, 71, 93.

Yoganidrā

1. *Yoga* conceived as *Nidrā* (sleep).
2. A state of half contemplation and half sleep, a state between sleep and wakefulness. HYP IV. 49.

Yogāṅga

Accessory of *Yoga* (q.v.). YS II. 29. Generally accessories are regarded as the following eight :

Yama-self-restraint. See *Yama supra*.

Niyama—austerity, Vedic study, meditation on God. Moral precepts in their positive aspect.

Prāṇāyāma—controlled breathing during the mental recitation of the names of attributes of a deity.

It is threefold, viz. *Pūraṇa* (inhalation), *Kumbhakā* (suspension or retention) and *Recaka* (exhalation).

Ajapā-japa (q.v.) or *haṁsa* (q.v.) is called *Kevalakumbhaka*.

See *Haṭhayoga-pradīpikā*, II. 72-4 ; *Pāśupata-brahmopaniṣad*.

Pratyāhāra—withdrawal of the sense-organs from the objects of sense.

Dhyāna—meditation, contemplation, reflection.

Dhāraṇā—deep devotion or abstraction. Literally it means retaining or holding the mind. Fixing the mind on a particular object, concentration.

Āsana—a particular posture of sitting or keeping the body in a particular position.

Samādhi—dealt with separately.

Of the *Yogāṅgas*, *Dhyāna*, *Dhāraṇā* and *Samādhi* are direct or internal (*antaraṅga*). The other *āṅgas* are indirect or external (*bahtraṅga*).

The distinction of *dhāraṇā*, *dhyāna* and *samādhi* is so tenuous that the *Yogasūtra* (III. 4) refers to the three together as *Samyama*.

See *Yogasūtra*, II. 32, 40. For detailed descriptions of *Yogāṅgas* according to later speculations, see *Trisikhi-brāhmaṇa Upaniṣad*, *Dhyānabindu Upaniṣad*, especially *Śaṇḍilya Upaniṣad*.

S. N. Dasgupta includes the following in *Yogāṅgas* :

abhyāsa, *vairāgya*. See his *Yoga as Phi. and Rel.*, p. 135.

Yogin

One who resorts to or practises *Yoga* (q.v.).

YS. IV. 7. HYP. I. 4, 6, 18, 40, 49, 52, 55, 63. II. 1, 2, 5, 7, 23, 47, 56, 68. III. 26, 38, 45, 51, 55, 62, 69, 76, 83, 94, 103, 107, 115, 119, 120, 124. IV. 11, 20, 38, 37, 67, 72, 77, 81, 83, 95, 107, 108, 109, 113.

Yonimudrā

Another name of *Vajrolī Mudrā*. See under *Mudrā*.

HYP III. 43.

Zen : A Japanese term which comes from Chinese *ch'an*, derived from Sanskrit *dhyāna*. It is a blend of Taoist and Buddhist thoughts. Taoism teaches simplicity and tranquillity, living harmoniously with nature. *Zen* lays the greatest stress on meditation ; it leads to enlightenment, *satori*. *Zen* meditation, however, is not exactly Sanskrit *Dhāraṇā* and *Dhyāna*. It is mainly a receptive state, emptying the mind rather than concentrating it.

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ABBREVIATIONS

- ABORI**—Annals of Bhandarkar Oriental Research Institute, Poona.
AO—Archiv Orientalni, Prague.
BAEO—Boletín de la Asociación Española de Orientalistas.
BhV—Bhāratīya Vidyā, Bombay.
BSOAS—Bulletin of the School of Oriental and African Studies,
London.
CIDO—Proceedings of International Congress of Orientalists.
Darshana—Darshana International, Moradabad, UP, India.
FP—Founders of Philosophy, Delhi.
HTR—J. Perera (ed.) Hindu Theology : A Reader, New York.
HYP—Hathayoga-pradīpikā.
IC—Indian Culture, Calcutta.
IPC—Indian Philosophy and Culture.
IPQ—International Philosophical Quarterly.
JAOS—Jour. of American Oriental Society.
JBRs—Journal of Bihar and Orissa Research Society, Patna.
JIAP—Journal of Indian Academy of Philosophy, Calcutta.
JIBS—Journal of Indian and Buddhist Studies.
JRAS—Journal of Royal Asiatic Society of Great Britain & Ireland.
JSR—Japan Science Review, Kenkyo Rombunshu.
JYI—Journal of Yoga Institute, Santa Cruz, India.
KK—Kalyāṇakalpataru, Gorakhpur.
MCB—Melanges chinoise et bouddhiques, Bruxelles.
MP—Mountain Path.
PAIOC—Proceedings of All-India Oriental Conference.
PB—Prabuddha Bharata, Calcutta.

PO—Poona Orientalist.

PQ—Philosophical Quarterly, Amalner.

Qu—Quest, London.

RPR—Review of Philosophy and Religion, Poona.

VIJ—Vishveshwaranand Indological Journal.

VQ—Viśvabhāratī Quarterly.

WZKSOA—Wiener Zeitschrift für die Kunde Si.

YM—Yogamīmāṃsā, Kaivalyadham, Maharashtra.

YS—Yogasūtra of Patañjali.

ZII—Zeitschrift für Indologie und Iranistik.

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ADDENDUM

YOGA UNIVERSITY

Telegraph 17-1-95

Munger (UNI) : The world's first yoga university, the Bihar Yogabhāratī Institute, for advanced studies will start functioning here from September 8. The chancellor of the institute and chief of the Bihar School of Yoga, Paramhans, Swami Niranjanand, said four types of courses would be introduced.

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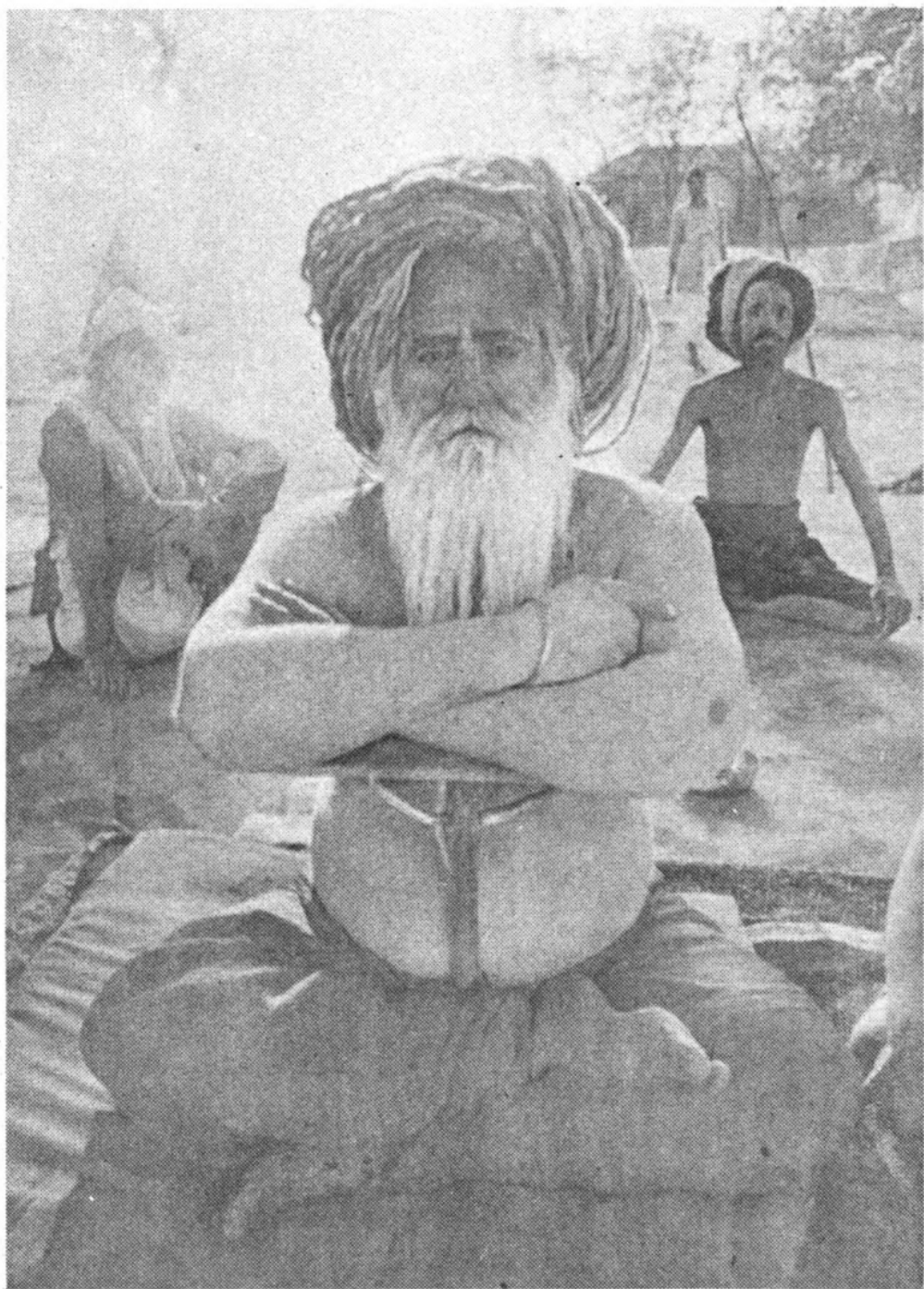
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PLATE I



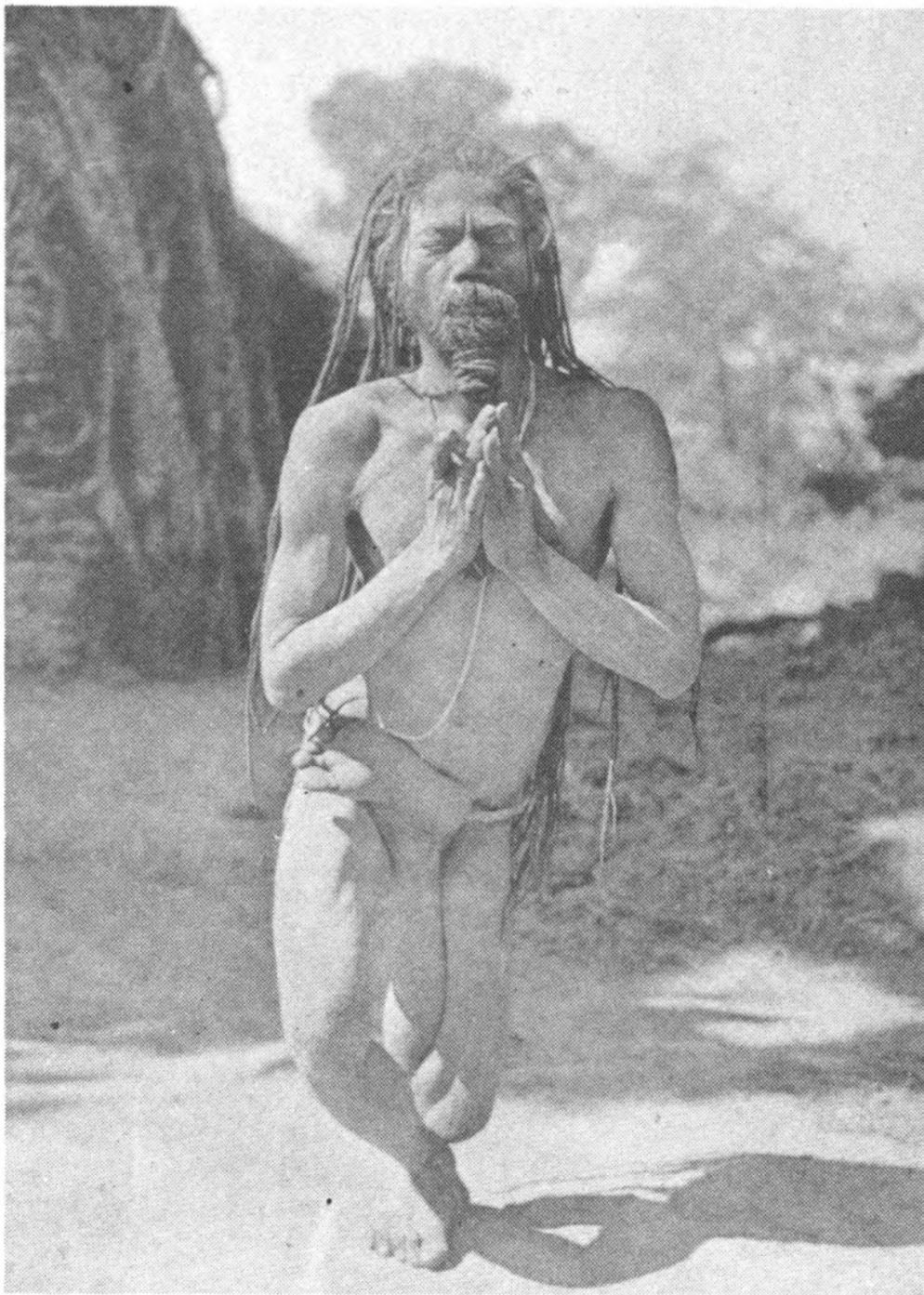
Shiva

PLATE II



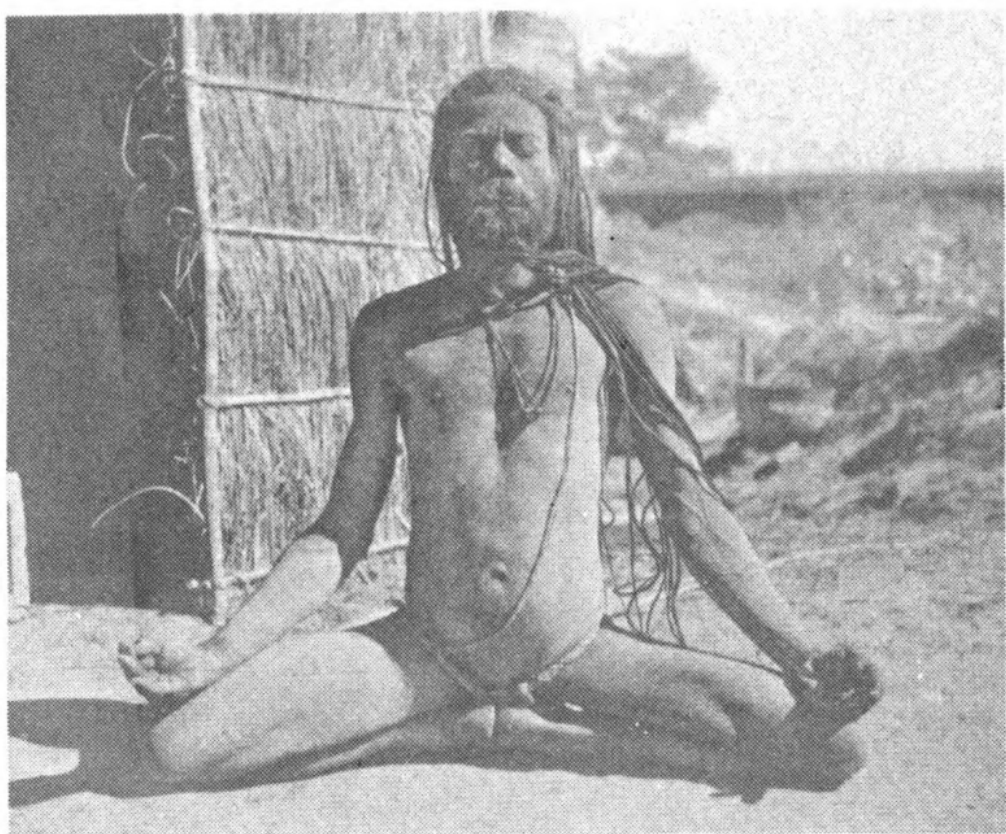
Sabasana

PLATE III



Gorur Asana with Mudra

PLATE IV



Bhag Asana